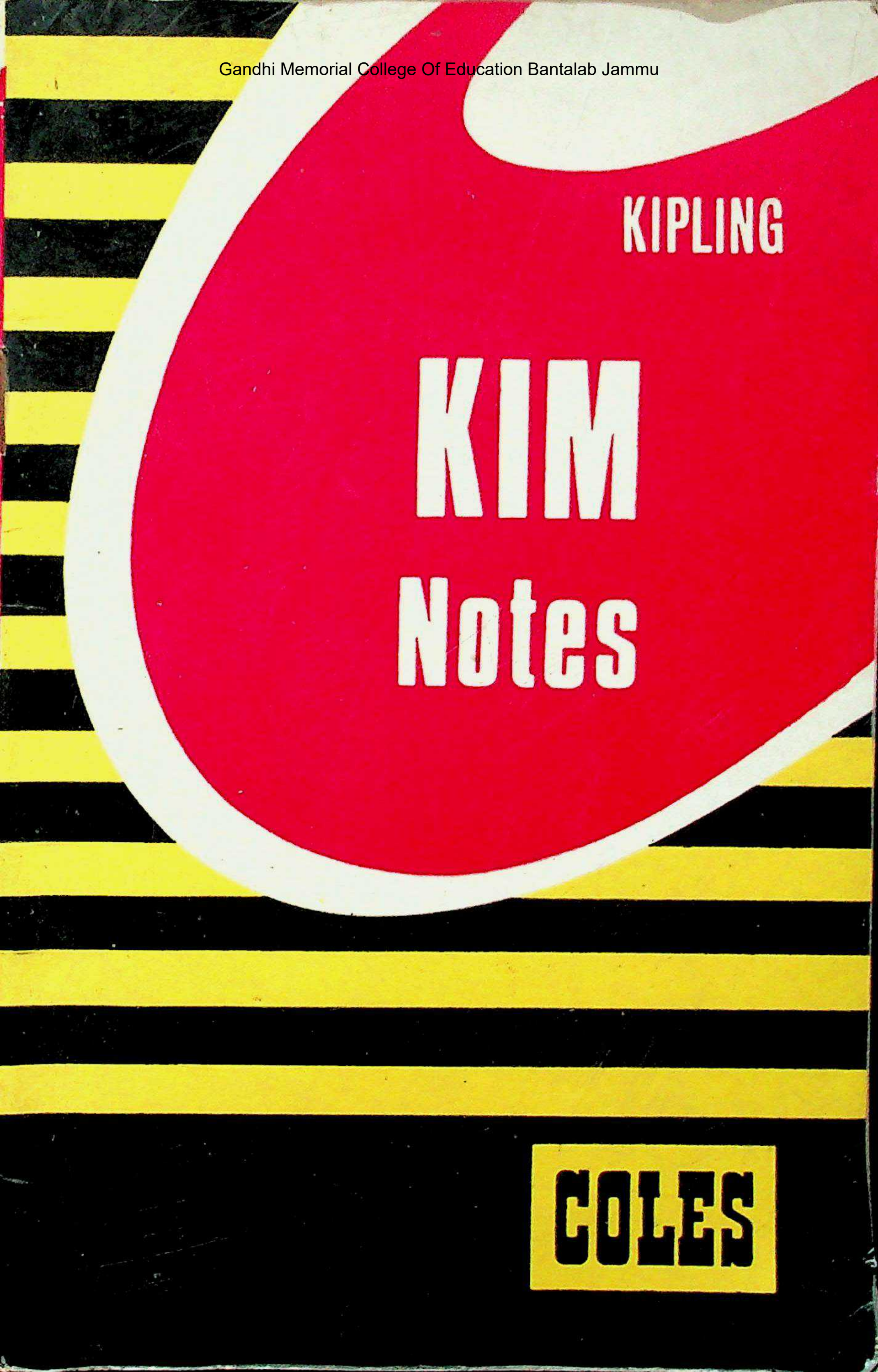

KIPLING

KIM
Notes

COLES

KIM

NOTES

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A NOTE TO THE READER

These Notes present a clear discussion of the action and thought of the work under consideration and a concise interpretation of its artistic merits and its significance.

They are intended as a supplementary aid to the serious student. They serve to free the student from interminable and distracting note-taking in class so that he may listen intelligently to what the instructor is saying, or to the class discussion, making selective notes on these, secure in the knowledge that he has the basic understanding. They are also helpful in preparing for an examination, saving not merely the burden but the confusion of trying to re-read the full text under pressure, and disentangling from a mass of—often illegible—notes that which is of central importance.

THE NOTES ARE NOT A SUBSTITUTE FOR THE TEXT ITSELF OR FOR THE CLASSROOM DISCUSSION OF THE TEXT, AND THE STUDENT WHO SO ATTEMPTS TO USE THEM IS DENYING HIMSELF THE VERY EDUCATION THAT HE IS PRESUMABLY GIVING HIS MOST VITAL YEARS TO ACHIEVE.

The critical evaluations have been prepared by experts with special knowledge of the individual texts who have usually had some years' experience in teaching the works. They are, however, not incontrovertible. No literary judgment is. Of any great work of literature there are many interpretations, and even conflicting views have value for the student (and the teacher), since the aim is not for the student to accept unquestioningly any one interpretation but to make his own.

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CONTENTS

LIFE OF THE AUTHOR 5

KIPLING AND THE STORY 7

PLOT 7

SETTING 8

STYLE 9

INTERESTS 9

RELIGIONS OF THE STORY 9

CASTE IN INDIA 11

SUMMARY OF THE STORY 12

CHARACTER SUMMARIES 22

CHAPTER BY CHAPTER SUMMARIES 25

GENERAL QUESTIONS AND ANSWERS 47

LIFE OF THE AUTHOR

Joseph Rudyard Kipling was born in Bombay on December 30, 1865; born at some distance from the centre of empire, he was to become one of the chief exponents of the ideas that allowed the English to regard their great power with complacency or optimism. To many contemporary eyes, he justified the "white man's burden"; he also showed how it could be carried with efficiency and dignity.

Kipling was the first child of John Lockwood Kipling, architectural sculptor at the Bombay School of Arts, and Alice Macdonald Kipling. Both parents were children of Methodist ministers and contributed to the Biblical accent in many of Kipling's works. Like many other Anglo-Indian children, Kipling was sent to England for his education. Since he was near-sighted, Kipling could take little part in athletics; instead he spent his spare time writing for and editing the school paper at the United Services College at Westward Ho!, North Devon, the school that is portrayed in **Stalky & Co.** His school journalism led to professional journalism when Kipling returned at seventeen to India to work on the staff of the Lahore **Civil and Military Gazette.** Various assignments for this paper and the Allahabad **Pioneer** gave Kipling the opportunity to travel and provided abundant material for his books, which were then beginning to appear. From the publication of **Departmental Ditties** in 1886, the young writer found a wide — some would say a predestined — public for his poetic and narrative impressions of the Indian subcontinent as viewed from a certain distance. It was a distance, later critics have suggested, in which full knowledge and considerable condescension are mingled, in which sympathy and impatience are paradoxically mingled. This, certainly, is the note that is struck in **Plain Tales from the Hills** and it is a note that sounds, with some variations, throughout his work.

Kipling's own life, as a summary indicates, was full of the motion and change that many of his contemporaries regarded as the mark of a notable man. Kipling left India and spent three years of travel that took him to every continent. In the United States he married in 1892 Miss Caroline Starr Balestier of Vermont; there he lived until 1896, when, because of disagreements with his brother-in-law, the Kiplings went to England to live. Kipling continued to win both great financial rewards and fame by work as a writer, literary and journalistic. He did not, and here he differed from many writers who are taken more seriously by contemporary criticism, turn aside from the chance to cover newsworthy events. Thus, he went as a newspaper correspondent on English naval cruises, made a second visit to America, and went to South Africa to report on the English forces in the Boer War. So great was the popular veneration for Kipling that his cheques were preserved rather than cashed, his signature being worth more than the amount of the cheque. Kipling in his later years continued to mingle writing and action and covered events in World War 1.

Kipling's greatest honour lay in the indefatigable public that responded to his vivid, decided insights into the role of beneficent imperialism and, more sensitively, into the differences between cultures brought into startling contact by conquest (e.g., **Kim,** 1901). But he was also the recipient of many specific honours, such as the Doctor of Laws degree from McGill University (1899), the Doctorate of Letters, Oxford (1907), and Cambridge (1908). Further, when in 1907 he became the first Englishman to win the Nobel Prize for Literature, it became apparent that his special sort of greatness was recognized beyond the confines of the English-speaking world. That he failed to become poet laureate on three possible occasions was — twice at least — the result of temporary difficulties rather than a reflection on his eminence; in 1892 he was in disfavour with Victoria, to whom he had referred as "the widow of Windsor," and in 1930 there was concern over Russia's reaction to honours accorded a poet who had once referred to Russia as "the bear that walks as a man."

Kipling died in London, January 18, 1936. He was buried in the Poet's Corner of Westminster Abbey, between Dickens and Hardy, between a writer who had been both popular and great and one who had been chiefly great. As a survey of criticism suggests, it is still an open question whether Kipling was great as well as popular; whether Kipling is — like both Dickens and Hardy — for the ages or interestingly symptomatic of his own times. On the day after Kipling's death, General Sir Ian Hamilton wrote in the London **Observer:** "His death seems to me to place a full stop to the period when war was a romance and the expansion of our Empire a duty." Kipling's whole literary output was a brilliant expression of an attitude later out of favour. He urged action at the expense of refinement of perception and rigorous analysis of the presuppositions on which action rests. He prolonged Carlyle's gospel of work and the hero; he seemed unsympathetic to democracy and many liberal causes, such as the emancipation of women; and his veneration for the signs and tools of material progress has seemed to some persons uncritical. In Kipling's eyes, neither the resolute man nor the steam engine could do wrong.

That the judgment of Kipling is not closed is indicated by the fact that T. S. Eliot could in 1942, write seriously of Kipling. Eliot points out that Kipling writes transparently, "so that our attention is directed to the object and not to the medium." Kipling had great economy of words, had an "unsurpassed" ability with ballads, and was in "Recessional" a great hymn writer. One might add to this praise the observation that Kipling's energy was poured out in a variety of forms in a way that few more recent writers can imitate. Though **The Light That Failed** was Kipling's only attempt at the conventional novel, he poured out tales for adult readers, tales for children (e.g., **The Jungle Books, Just-So Stories,** and **Captains Courageous**), and poetry stirring to persons of differing ages. It is this manly variety that is his distinguishing mark. It is possible to accuse him, as did Richard Le Gallienne, of honouring "everywhere the brute and the bully." But such a judgment overlooks the perceptiveness and even the tenderness that, paradoxically, are interwoven with that which is strikingly typical and topical.

KIPLING AND THE STORY

Kipling prized his story of Kim as his favourite book for boys, probably because he was more at home with boyhood in India than that in England, as in **Stalky & Co.,** or that in America, as in **Captains Courageous.** Kipling's own boyhood was spent in Lahore, where Kim is represented as living at the beginning of the story. His father was curator of the Lahore Museum. Consequently we find in the first chapter Kim is talking to some extent about Kipling's own interests as a child.

Kipling's wide knowledge is shown everywhere — in the bewildering use of proper nouns in the names of places, men, and gods, whether Hindi or Mohammedan, in the idiomatic forms of English words in references to castes, religions, races, superstitions, legends, charms, practices, and military and official British life in India, in the state of unrest prevailing in the country, and in atmosphere.

Living at Lahore, in the Punjab country, his home was between the hill country of the north and the great plains with their divergent interests, and near the Afghan border, where danger of Russian interference was great.

PLOT

Kim, by Rudyard Kipling (1901), is a brilliant piece of work in which the author offers another example of his versatility. It exhibits his extraordinary power of characterization as well as his probably unsurpassed knowledge of Indian modes and customs. Kimball O'Hara, known as Kim, is a little vagabond of Irish parentage, orphaned when a baby, and left to shift for himself in the depths of the native quarter of Lahore. He meets an aged lama from Tibet, who is seeking the all-healing River of the Arrows, or stream of Immortality, and roams through India in his company. The two are lodged and fed by the pious people of the country and as they tramp about undergoing manifold experiences, a deep affection springs up between them. Kim is presently recognized, reclaimed and adopted by the Irish regiment, to which his father belonged, and is given an education in a Catholic college. He endures the thraldom of St. Xavier's in Lucknow, only upon the condition of being allowed to tramp the continent in the long vacation with his beloved Buddhist priest. Col. Creighton discovers Kim's remarkable fitness for employment in the Secret Service of the English government and he receives tuition from proficient natives. The result is that he distinguishes himself while yet a stripling by capturing in the high Himalayas, the credentials and dispatches of a formidable Russian spy. The author takes leave of Kim in the flush of his first victory. The book contains a marvellous picture of India with its wealth and poverty, and its crowded cities teeming with human life, where, with Kim, one may enter the bazaars of the natives and become intimately acquainted with the "brown" men and women who live and move in an atmosphere of their own. One may view the forgotten temples and holy rivers and terrible stretches of burning plain, and learn to appreciate the grandeur of the magnificent mountain barrier of the North. In 'Kim,' Kipling seems to have embodied not only the wonderful material and physical aspect, but the human soul of the Orient.

SETTING

The story of Kim was written at the beginning of the present century, when danger of war with Russia was greatest over that country's determination to find an outlet on the Indian Ocean for her Asiatic possessions. Russia was constantly plotting with Afghanistan and the Himalayan tribes to secure their allegiance. Kipling uses this historic fact to show it can develop the character of a British-born lad. The secret service, its methods and variety of workers occupy a large part of the book, while the actual lives of the millions of natives receive little attention, as well as the military, commercial, and political interests. The general impression on reading the book is one of confusion, and confusion represents India, confusion of religions, languages, races, jealousies, cheapness of life, and sordidness among the masses.

STYLE

In style, the story is picturesque and vivid. Incidents follow one another rapidly. Seldom does the author resort to matters not pertaining to its progress. Even Kim's years at school, which might supply many interesting details, are hurried over in a few paragraphs, for his schooling is only one incident in the development of the hero's character.

The language is forceful, direct and largely conversational rather than literary. Its chief feature is the colouring or atmosphere given to it in the hundreds of Hindi proper and common nouns. Hindi words have so many different meanings that the author frequently finds it necessary to give the English equivalents.

There is no story plot, the interest being centred in Kim's final success and his approval by the lama, Creighton, and Mahbub. New characters are introduced in almost every chapter in proportion as they are needed in bringing out some phase in Kim's education and progress.

INTERESTS

The interests of the story are too numerous to enlarge in detail. Its picture of the mysteries of the East, the magic of strange outlandish names, the schemes of Russia and the means used to thwart them, the abundance and variety of picturesque characters, modes of life in the cities and on the highways, the faint background of Christianity in the prevalence of Hinduism and Buddhism, the frequent introduction of unexpected incidents, the play of repartee and wit, the love of discussion of philosophy and the metaphysical by various devotees — such are a few of the interests of the story apart from Kim himself and the other characters.

At first reading the book may not be especially appealing. A second and third reading will effect a change, for the various details will better fit into the story of the land and Kim. The author perhaps had in view a reading public in England, where returned military and government officials had trained the schools and press to be familiar with names and conditions in India.

RELIGIONS OF THE STORY

BRAHMANISM is rather a social system than a religion. It was the worship of early Hindus until it developed offshoots which now compromise the various Hindu forms of worship. It is founded on the principle of Brahm, an absolute divine spirit or essence represented by a triune godhead, Brahm, the supreme being and creator of the universe, Vishna, his manifestation on earth and the preserver of life, and Siva, the creator and destroyer of life, the god who releases the soul into the divine essence. The sacred writings of Brahmanism, called the Vedas, are poems chiefly relating the deeds of legendary heroes.

Its chief characteristic is the institution of the caste system, in which its priests form the highest caste in Hindu religion, the caste of priests of the highest rank. Theoretically this caste is committed to ceremonial purity and social exclusiveness.

Brahmanism is practically interchangeable with Hinduism as a religious name. In the novel we are studying Brahman priests appear incidentally in philosophical discussions.

HINDUISM comprises about seventy per cent of the people of India. It is represented in the story by Hurree Chunder. It developed from Brahmanism during the sixth century after Christ, when a number of new beliefs were founded. Vishna and Siva and their wives became separate gods and goddesses, and a host of minor dieties have been created, together with many mystic doctrines. In Hinduism the four original castes — priests, warriors, husbandmen, and peasants or slaves — have increased to several hundred, each with its own social and religious organization. The general characteristics of Hinduism are the worship of many minor gods, the strict observance of caste, and the sacredness of lower animal life, especially the cow. Kim's search for the Red Bull on a green field had special significance to his Hindu friends because of the sacredness of the animal.

BUDDHISM, founded by Buddha in India in the sixth century after Christ, was the chief offshoot from Brahmanism. It has now largely disappeared from India, but it now is the religion of one-third of the world's population (China, Japan, Malaya, Ceylon, and the Himalayan states). The lama, the widow of the Hill-Rajah, and the people Kim meets in the hills are representatives in the story. Unlike Brahmanism, it is a true system of religion based on sacred writings. In its ideal form it teaches many truths of Christianity, the chief difference being that the latter teaches a greater future life through faith in Jesus Christ, while Buddhism teaches resurrection of life in various animal forms (the Wheel of Life of the lama) until finally it emerges in Nirvana (nothingness). The more merit a seeker attains, the sooner he enters Nirvana. The lama's search for the River of the Arrow, or the River of Life, was his search for the Buddhist's goal.

JAINISM. This was the religion of the priests in Temple of the Tirthankers at Benares, the headquarters of the lama while Kim was at St. Xavier's. The lama also expected to find there a priest who could show him the way to the River of the Arrow. The Jains are an influential body in India, but number only about two million out of four hundred million. They broke away from Brahmanism at the same time as the Buddhists, believing much the same as they. They believe in a definite future life, even of all lower animals, and hence they gently brush the ground before sitting on it for fear of destroying life and cover all water for fear of some insect's being drowned in it. They practise, charity, penance, and self-denial.

SIKHISM. The religion of the Sikhs, who number about four million, inhabitants of the Punjab and chiefly around Lahore. Its teachings do not figure in the story. It is another offshoot of Brahmanism in the sixth century and resembled Jainism until the incursion of the Mohammedans in the twelfth century, when it became a mixture of Mohammedanism and Brahmanism. It accepts all gods as God, with Allah, the Mohammedan God as chief, has purged itself of the caste system, and teaches purity of life.

MOHAMMEDANISM figures largely in the story as the belief of Mahbub Ali and Lurgan. It is the religion of about one-fifth of India and is chiefly found in the Punjab and other northern states, that part of India overrun by the Mohammedan invasion in the twelfth century. Ever since then there has been jealousy and troubles with the mass of Hindus in central and eastern India. It believes in one God, Allah, and Mahomet as the Messiah, and accepts the Koran as the word of God. Its five requirements are bearing witness that there is no god but God and Mahomet is his apostle, offering daily prayer, giving the required alms, observing a fast once a month, and making pilgrimage to Mecca, the Haj, at least once in one's life. A feature of the education of the Mohammedan is the memorization of the Koran. (Note Lurgan's training of Kim in this respect to enable him to pass a test in his Mohammedan disguises.) It degrades woman, supports slavery, and offers a heaven of sensuous pleasures. It teaches conquest by the sword, belief in Fate (Kismet) as the determining factor of life, and forbids the use of intoxicants. It has met with much success in conquest, but shows little capacity for organized social government.

CASTE IN INDIA

Brahmanism divided society into four classes, 1, Brahman priests; 2, warriors, including all princes and their allied soldiers;

3, husbandmen, the owners of land; and 4, peasants, including slaves and artisans and farm labourers. Hinduism has developed about two hundred subdivisions of these castes, each religion having its own subdivisions, such as that of masons, sweepers, weavers, etc., each in a separate caste. An outcast or pariah is a person who has forfeited his place in a caste by failing to follow its rules, and his children remain outcasts.

The origin of caste is said to have sprung from Brahma when the Brahman priests sprang from his head, the warriors from his arms, the husbandmen from his thighs, and the slaves from his feet. The Brahmans have sole charge of the Vedas, guide and advise the lower castes, and offer sacrifices. The warriors guard the land according to the advice of the priests. The husbandmen are privileged to listen to the priests' interpretation of the Vedas, but have little else in common with them beyond providing the sacrificial animals. The duty of the lowest caste is to wait on the requirements of the three other castes. Throughout India no member of one caste may eat with persons of another or receive food prepared by them.

SUMMARY OF THE STORY

There is no more wonderful tale of adventure in the language than Kim, which represents the genius of Rudyard Kipling at its culmination. It is not only the story of a boy with a quite unique gift for the subtle intelligence work — espionage would be a gross and unjust name for it — which anticipates and arrests the intrigues that might break the peace of India, but also a romance of spirituality, of mankind's unending quest for the divinely ordained road, the strait pathway, leading out of the vast and bewildering illusion of mortal life.

Kim and the old Lama from Tibet, who becomes his travelling companion, are the heroes of the twofold drama of action and the soul's high enterprise. But India, like Egdon Heath in "Hardy's Return of the Native," is really the chief character, making or unmaking men and dominating either side of the story.

There is, depicted before us with all the author's skill, the visible India with its wondrous variety of scenery and of human types busy with world affairs. But there is also the invisible India, the most ancient of man's spiritual homes, with its old religions and cosmogonies, towering heavenward like the Himalayas and white with the snows of eternal thought. The dust and turmoil of the populous and picturesque scene move the reader — but he is more profoundly stirred by entering into the secret Orient where a man of affairs may give up all wordly honour and glory to meditate and make his soul,

> To learn and discern of his brother the clod,
> His brother the brute, and his brother the god,

and so round off his life into a perfect whole.

Kim's father was a colour-sergeant of the Mavericks, an Irish regiment, and his mother had been a nursemaid in a colonel's family. Kimball O'Hara had in the end "gone native altogether," as the saying is, had learnt to love opium, and had died as poor whites die in India. His whole estate at death consisted of three papers: one he called his **ne varietur,** because those words were written under his signature thereon; his "clearance - certificate"; and Kim's birth-certificate. In his glorious opium hours he warned Kim not to part with them on any account, for they would some day make a man of him. The half-caste woman with whom he lived sewed these papers after his death into a leather amulet-case, which she strung round Kim's neck. "And some day," she told the little boy, confusedly remembering O'Hara's prophecies, "there will come for you a great Red Bull on a green field, and the Colonel riding on his tall horse, and" — dropping into English — "nine hundred devils."

If, indeed, any authoritative person had seen those papers, Kim would have been caught and brought up normally, perhaps at the Masonic Orphanage in the Hills. But he escaped and lived in Lahore like a native child, and what he did not know about the customs, stories and proverbs of his associates was really not worth knowing.

All castes and conditions were familiar to him, but he was puzzled at his first sight of the Lama.

> He was nearly six feet high, dressed in fold upon fold of dingy stuff like horse-blanketing. At his belt hung a long open-work iron pencase and a wooden rosary such as holy men wear. On his head was a gigantic sort of tam-o'-shanter. His face was yellow and wrinkled, like that of Fook Sing, the Chinese bootmaker in the bazaar. His eyes turned up at the corners and looked like little slits of onyx.

A scholar of parts, once a ruler in his Tibetan lamassery, he had come down into Hind to visit the Holy Places of Buddhism and to find the "River of the Arrow" — the mystic stream which gushed forth where fell the shaft shot by the young Buddha from a bow none could bend, and which washes away all taint and speckle of sin.

Kim, who is known as the "Little Friend of all the World," being kind and tolerant to all people and a born lover of human nature, sees that the good old pilgrim is helpless in a strange environment, four months' journey from his lamassery, and appoints himself as his guide and disciple. It is surprising how he wheedles good living for him out of the people they meet.

Mahbub Ali, an Afghan horse-dealer who dyes his beard scarlet to hide the signs of coming age, is one of the intimate friends Kim falls in with on the way. Kim does not know that he is a sort of super-spy, who gives the Government from time to time invaluable information concerning out-of-the-way mountain principalities, which his caravans visit, explorers of nationalities other than English, and the progress of the gun trade. Just then five confederated kings, who had no right to confederate, were meditating trouble, serious trouble. Mahbub Ali had hurried south, avoiding a halt at the insalubrious city of Peshawur, in order to deliver the report of R.17, another wary watcher, on the peril that threatened. Dynamite was milky and innocuous in comparison with this report which most scandalously betrayed the five kings, a sympathetic Northern Power, a Hindu banker in Peshawur, and a semi-independent Mahomedan ruler in the south.

It falls to Kim's lot to deliver this report into the hands of the Head of the Secret Service, and he assists unseen, out of childish curiosity, at the immediate interview between the latter and the Commander-in-chief. It is there and then arranged that a punitive expedition of eight thousand men, with the guns required, shall at once be mobilized to deal with the crisis. Not knowing––then—what he had beein doing, Kim's act had set in motion a great military demonstration. But he talks about it and prophesies war to those he meets, including an old Ressaldar who had been faithful to his salt and fought in the Mutiny; a fine old veteran with three sons who were Ressaldar majors in their regiments, and he had come out to show the pilgrims a short lane leading into the chief thoroughfare in Hindustan.

THE GREAT ROAD

And so the feet of the Lama and his **chela** (disciple and servitor) are set upon the Grand Trunk Road, which runs straight, bearing without crowding the traffic of Hindustan, for fifteen hundred miles — a river of life that has not its like for colour and picturesque variety and ceaseless flowing anywhere else in the whole wide world. "For the most part it is shaded, as here," says the old retired Ressaldar, "with four lines of tress; the middle road — all hard — takes the quick traffic. In the days before rail-carriages the Sahibs travelled up and down here in hundreds. Now there are only country carts and such like. Left and right is the rougher road for the heavy carts — grain and cotton and timber, bhoosa, lime and hides. A man goes in safety here — for at every few **kos** is a police-station." When "Kim" was written, the motor-car had not yet arrived to bring the Sahibs (who are still in a hurry!) back again to the famous thoroughfare.

It was a moving museum of races and castes, trades and professions. The Lama, his soul busied elsewhere, kept his eyes fixed steadily on the ground, but Kim watched the passing pageant with huge delight.

> Here and there they met or were overtaken by the gaily dressed crowds of whole villages turning out to some local fair; the women with their babes on their hips, walking behind the men, the older boys prancing on sticks of sugar-cane, dragging rude brass models of locomotives such as they sell for a halfpenny, or flashing the sun into the eyes of their betters from cheap toy mirrors. . . .
>
> A solid line of blue, rising and falling like the back of a caterpillar in haste, would swing up through the quivering dust and trot past to a chorus of quick cackling. That was a gang of **changars** — the women who have taken all the embankments of all the Northern railways under their charge — a flat-footed, big-bosomed, strong-limbed, blue-petticoated clan of earth-carriers, hurrying north on news of a job. . . . They belong to the caste whose men do not count.
>
> A little later a marriage procession would strike into the Grand Trunk with music and shoutings, and a smell of marigold and jasmine stronger even than the reek of the dust.
>
> One could see the bride's litter, a blur of red and tinsel, staggering through the haze, while the bridegroom's bewreathed pony turned aside to snatch a mouthful from a passing fodder-cart. . . .
>
> Still more interesting and more to be shouted over it was when a strolling juggler with some half-trained monkeys, or a panting, feeble bear, or a woman who tied goat's horns to her feet and with these danced on a slack-rope, set the horses to shying and the women to shrill, long-drawn quavers of amazement.

FRIENDS AND ADVENTURES

Kim makes friends for himself and the innocent old Lama in this happy Asiatic confusion in which, if only you have a little patience, all that a simple man needs is forthcoming. One very good friend he finds is an old lady of substance going on a visit to a son-in-law in a gaily ornamented family bullock-cart with a retinue that includes hillmen from the North. Kim's skill in abusive chaff and his treasure of stories and songs picked up in Lahore city amuse the old dame; moreover, being from the Hills herself, she reveres the Lama whose blessing, she hopes, will bring her many grandsons. So they all travel together comfortably, master and disciple subsisting on the pious old hill-woman's bounty. And then — he is found by his father's regiment, and the sign of the Red Bull on a green field, which is the crest of the Mavericks, is seen by him on a camp marking-flag! The column crawls in sight, the band plays it to camp, for the men are route-marching with all their baggage, and with wondrous speed a white city of tents, all twinkling with fires, comes silently into being. Never before had Kim watched the routine miracle of a seasoned regiment pitching camp in thirty minutes. He crawls to the mess-tent door, and sees the red-gold bull, fashioned from old time loot from the Summer Palace at Pekin, which is the sole ornament of the officers' table on the line of march, ramping on a field of Irish green. And he is caught by the Church of England chaplain, who finds the amulet-case containing the documents that identify the boy. So Kim enters into his racial heritage and his feeling about it is that of the Prodigal Son, as set forth in the lines invented for a chapter heading:

The fatted calf is dressed for me,
But the husks have greater zest for me,
I think my pigs will be best for me,
So I'm off to the styes afresh.

And the reader, too, resents the fact that the story, like Kim of the Rishti (Ey-Rishti = Irish) now become young Kimball O'Hara, must leave the Road for a while. The sorrow of the old Lama at the loss of his **chela** is contagious.

KIM AT SCHOOL

The Church of England padre, a stupid man with very little Hindustani and still less knowledge of the innumerable types of native character, has the sense to ask the Roman Catholic chaplain's advice about his captive. Father Victor is learned in human nature, and he feels, if he cannot understand, the beauty of holiness that shines about the Lama and the pain in every sentence of his lamentation over the loss of the child disciple, of whom he says: "My heart went out to thee for thy charity and thy courtesy and the wisdom of thy little years." He bears it patiently, however, thinking he has sinned in allowing himself to be beguiled by yet another phase of the great illusion. But he thinks it right that Kim should learn to be a sahib, and decides to give three hundred rupees a year that the boy may get the best schooling to be had in India.

Meanwhile, before he goes to St. Xavier's in Partibus, the school recommended by Father Victor, Kim becomes an object of wonderment to the regiment. He tells them all that they will not go to Sanawar, but to "thee war" (talking in "the tinny- saw-cut English of the native-bred"). As he sits silent as a trapped wild thing, newly washed all over and dressed in a horrible stuff suit which rasps his limbs, the official opinion of him is declared. "A most amazin' young bird," says the sergeant. "He turns up in charge of a yellow-headed buck-Brahman priest, with his father's lodge-certificates round his neck, talkin' God knows what all of a red bull. The buck-Brahman evaporates without explanations, and the boy sets cross-legged on the chaplain's bed prophesyin' bloody war to the men at large."

Next morning, as the Mavericks take a side road to Umballa, the order to go to the front comes along, and a hoarse and joyful clamour rolls down on him through the thick dust, and someone smites Kim on the back, crying: "Tell how ye knew, ye little limb of Satan."

He is in the custody of a fat, freckled drummer boy, however, and loathes his new life. So he gets a native letter-writer to write him a letter to Mahbub Ali, asking for help or money, and the scarlet-bearded Afghan horse-dealer carries him off to Umballa race-course, after laying into the detested drummer-boy with a peculiarly adhesive quirt. But he gives the "Little Friend of all the World" clearly to understand that he cannot honourably connive at his escape — "Once a sahib, always a sahib," sagely observes Mahbub Ali. But they meet Creighton (of the Ethnological Survey) at the psychological moment, and it is decided not to waste the boy's peculiar gifts. Kim thinks his friend has played him false and says bitterly, quoting a proverb: "Trust a Brahman before a snake, and a snake before a harlot, and a harlot before an Afghan, Mahbub Ali."

But it is all settled for the best. The Lama has sent the first three hundred rupees (in one of Gobind Sahai's notes of hand which are "good from here to China," says Colonel Creighton to Father Victor), and due attention has been paid to the scarlet-bearded Afghan's metaphorical advice: "As regards that young horse I say that when a horse is born to be a polo-pony, closely following the ball without teaching — when such a colt knows the game by divination — then I say it is a great wrong to break that colt to a heavy cart, sahib."

On the way to St. Xavier's at Lucknow, whither he travels by train in a second-class compartment next to the colonel's first, his future is unfolded to him. He is to enter the Survey as a chain-man, provided he is diligent at school, and it is explained to him what that will mean. "Thou are a sahib and the son of a sahib," the colonel warns him, "therefore do not at any time be led to condemn the black men. I have known boys newly entered into the service of the Government who feigned not to understand the talk or the customs of black men. Their pay was cut for ignorance. There is no sin so great as ignorance. Remember this." He has a farewell meeting with the old Lama, who is living in the Temple of the Tirthankers at Benares — and the gates close on him with a clang.

THE FIRST HOLIDAY

Kim was diligent at St. Xavier's, and he passed an examination in elementary surveying "with great credit," his age being fifteen years and eight months. His name does not appear in the year's batch of those who entered for the subordinate Survey of India, but against it stand the words "removed on appointment." During those three years the old Lama made many journeys, following the traces of the Blessed Feet through all India, but always casting up at the Temple of the Tirthankers and then visiting Lucknow, to see his beloved **chela.** It became Kim's sanctioned custom to work faithfully during term-time at St. Xavier's, but to spend his holidays among his own people, so that the other side of his special intelligence might be developed. As his feeling is expressed in one of the two stanzas used as a chapter heading:

I would go without shirts or shoes,
  Friends, tobacco or bread,
Sooner than for an instant lose
  Either side of my head.

When his first August to October holidays began, it was arranged that he should be kept out of mischief at a barrack school in the hills behind Umballa. But he had himself stained and disguised in a house of light women, and joyously vanished in the guise of a low-cast Hindu boy, sending a letter of explanation to Mahbub Ali, hoping that "the Hand of Friendship would turn aside the Whip of Calamity." Mahbub convinced the colonel that such conduct was as inevitable, as that of a horse which needs salt, and if it is not in the mangers, must lick it up from the earth.

After some glorious adventures on his own (with a capital of two rupees and three annas, for the disguising cost him four annas) Kim falls in with Mahbub, whose life he has the good luck to save. Camping with the horse-dealer's retainers beside the railway, he overhears two would-be assassins whispering behind his horse-truck, and is able to warn him in safety, though the night is full of eyes. They go up from Umballa to Simla together, and Kim finds the journey all pure delight, as the road climbs deviously and the vista of the Plains rolls out far below. He then receives orders from the colonel to lodge in Lurgan Sahib's house until it is time to go back to school.

Lurgan, who keeps a shop full of the most amazing curios, is also a member of the secret service, and he tests Kim's capacity in various unlikely ways. A gramophone, which abuses him at night, does not frighten the stout-hearted boy, and he breaks it by stuffing his coat into the trumpet-like mouth. Other and more perilous magic is tried on him. A water jar is smashed and its contents spilt, and Lurgan tries to hypnotize him into seeing it magically mended and restored to its original shape — it is the same method whereby the great hallucination of the Indian Rope Trick may have been accomplished. The boy sees the shadowy shape of the pot growing like a flower from the ground, but his mind and will are too strong to be convinced by suggestion that the phantasm is real. Afterwards he and the passionate, jealous child who guards Lurgan's jewels, play at the game, excellent for training eye and memory to work together, of looking at a number of unfamiliar objects for a minute, and then making an accurate catalogue of them.

Kim is deeply interested in Lurgan's many and very curious visitors, of whom an obese, fat-legged Babu Hurree Chunder Mookerjee (R. 17 in the "Great Game") helps on his special education by showing him how to record distances measured in his own foot-paces by means of a rosary and by presenting him with a brass betel-box filled with little bottles of tabloids, quinine and other "good departmental drugs." Later holidays are used, under Mahbub's supervision, to put a fine finish on his special gifts; for example, he makes a secret survey and description of the mysterious capital of an independent native state, which would be useful to the Jung-i-Lat Sahib (Commander-in-Chief) if he went there with an army.

THE FINISHED EXPERT

At sixteen Mahbub and Lurgan assured the colonel that Kim was ready for work and ought to be released from school. He is put on the pay-list, has his colour changed, and is protected against devils by the witch-like Huneefa (here we get a glimpse into the India of other-wordly spirits and dark magic, the oldest India of all) and left to follow the Lama for six months with the yellow complexion of a Tibetan **chela** and the other paraphernalia, such as the sand-coloured robe, begging-gourd, rosary and ghost-dagger.

He goes to the Temple at Benares to meet his Master. On the way he falls in with a Jat, bearing his poor little sick son in his arms, who complains that all the priests are most holy and — most greedy. "I have walked the pillars and trodden the temples till my feet are flayed, and the child is no whit better." Quinine and dark brow meat-lozenges out of Kim's quaint medicine-chest cure the child, and the pilgrims have not only acquired merit, but also made a new good friend.

It was as well they did, else Kim could never have saved the life of E.23, who has been bringing a most important letter from the "King's country" in the South and tumbles into the Delhi train, wounded and half-starving and well aware that he will be arrested at Delhi on a charge of murder, for which both the corpse and the witnesses had been provided in a southern city. When arrested he would be sent back to an independent state where he would be made to die slowly, as a warning to other spies. With the oddments in the Jat's bundle Kim changes the despairing fugitive from a Mahratta trader into an all-but naked ash-smeared, ochre-barred, dusty-haired Saddhu, his legs crossed under him, Kim's brown rosary about his neck, and a scant yard of worn flowered chintz on his shoulders. So E.23 escapes the net and is able to tell one of his chiefs where the letter has been hidden.

No wonder that this feat is described as "an extraordinary efficient performance" by the ubiquitous Mookerjee, who turns up at the house in Sharunpore of the son-in-law of the garrulous, lively, pious, good-hearted old dame met on the road during Kim's first journey. He is disguised as a **hakim,** and so cleverly that Kim does not at first recognize him.

IN THE HIGH HILLS

The Babu has orders to investigate the doings of two Russian envoys in the Far North, who are posing as sportsmen in quest of wild goats, but are actually engaged in making a military survey of the territory of two of the five confederated kings already mentioned. He asks Kim to help him, being an "awfully fearful" man ("God made the Hare and the Bengali," comments Kim, quoting the proverb), and so all three journey toward the Himalayas.

"Who goes to the Hills goes to his mother," runs the proverb, and the strength of the old Lama mightily increases as he strides up and on towards the snow-peaks afar. He is a power, moreover, in his own steep countryside. "The Plains had treated him as a holy man among holy men. But the Hills worshipped him as one in the confidence of all the devils."

This part of the story is full of wonderful pictures of the mountain vastnesses and fastnesses, which are among the finest of Kipling's masterpieces of description. Reading them, we are [illegible] and daunted as any plainsman suddenly thrown among snowy steeps and dark abysms — our wonder at the great artist's power becomes a kind of vertigo. Presently the travellers fall in with the Russian envoys, to whom Mookerjee has attached himself as guide and counsellor. They do no know how to treat the natives, and when one of them strikes the old man full on the face, the horror of the observers is beyond all bounds. "He struck the Holy One — we saw it!" cries a hillsman. "Our cattle will be barren — our wives will cease to bear! The snows will slide on us as we go home." Only because the Lama forbids any killing are their lives spared. But their papers are taken away by Mookerjee, their other belongings being cast down thousands of feet deep into "Shamlegh midden." So the object of the secret service is achieved.

But the spirit of the Lama is sad and broken within him, because he has been betrayed into anger — so that he put his hand upon his iron pen-case, the weapon of Tibetan monks quarrelling among one another. The traces of human feelings left in the saintly old man may please the Western reader. We are no more shocked at his momentary wrath with Ignorance and Lust than we were when, in an early chapter, he trailed his rosary on the grass to please a baby and sang a little song to it:

This is a handful of cardamoms,
  This is a lump of **ghi:**
This is millet and chillies and rice,
  A supper for thee and me.

Such trifling weaknesses, though for the faithful Buddhist they hinder the way to the peace that passes mortal understanding, endear him to us as they endeared him to Kim, his loving disciple and servitor. His quest is accomplished, for his spirit is miraculously disembodied for a time — they think him dead — and plunged into the cleansing flood of his life-long vision, but it returns to the body in order that he may promise the certainty of salvation to his beloved Kim. "Son of my soul," he says at the long last, "I have wrenched my soul back from the Threshold of Freedom to free thee from all sin — as I am free and sinless. Just is the wheel! Certain is our deliverance. Come!"

So ends this twofold romance of mortal journeyings and of the Mystic Way.

CHARACTER SUMMARIES

KIM

"The little friend of all the world." He was of Irish parentage. He was small and inconspicuous in size, with a youthful oval face, was tanned black as a native, spoke English and Hindi equally well, and would be taken as Hindu in language and looks.

He was the son of Kimball O'Hara, and Irish colour-sergeant in the Mavericks, who had married the nurse-maid of a colonel's family, and who had died when Kim was three years old. His father became a drunkard, left the army to become gang-foreman on a railway, married a half-caste woman of low type, and shortly afterwards died "as poor whites die in India". He left Kim three papers, which his superstitious step-mother made into an amulet for Kim, a masonic certificate (the "ne variatur"), his army discharge, and Kim's birth certificate. The step-mother told Kim that these three papers contained his fortune, "a Red Bull on a green field".

He was a lad with views of his own, "did nothing with immense success"; knew strange places and people, could disguise himself equally well as European, Hindu, and Mohammedan in speech, actions, and garb. He was fearless in encounters with police, army officers, priests, princes, and women of all types, quick-witted and clever in repartee, observant and watchful, sarcastic, clever in flattery, and lying and begging wordly-wise in his knowledge of people. He borrowed from all the customs of India and was crammed to the teeth with secrets of which he knew how to make use to serve his own ends. He was quick and competent at school at St. Xavier's and in his special training at Lurgan's. His religion was a strange mixture of Christianity and heathenism: "he was made by our Lord God Buddha, and if you wash in the River of the Arrow, you are washed away from all your sins and made as white as cotton wool." His character is summed up by the lama at the close of the story as a boy "temperate, friendly, wise, of ungrudging disposition, a merry heart upon the road, never forgetting, learned, truthful, courteous."

THE LAMA TESHOO

He was an abbott of the Buddhist monastery at Such-Zon in Tibet on a pilgrimage to visit the Four Holy Places of Buddhism in India, endeavouring to free himself from the Wheel of Things, a follower of the Middle Way, searching for the River of the Arrow.

He was nearly six feet tall, old, with a kind of yellow wrinkled face, "with eyes turned up at the corner and looking through little slits of onyx", and a dingy shapeless mass when sunk in thought.

He was dressed in fold upon fold of old dingy woollen stuff like horse-blanketing, reeking of aromatic herbs, and carrying his bowl for unsolicited gifts of food, and from his belt hung a string of wooden beads and a long open-work iron pen-case.

His religious scruples forbade him to beg, to sit on a bench, to sleep anywhere but on the ground, to recognize caste, and to look at or reply to a woman. He was deeply learned in religious lore, a "scholar of parts", skilled in casting horoscopes, and zealous in the use of his rosary. Usually silent and meditative, he would talk with lightning speed under excitement. He had a kindly smile, was holy, reverent, unsuspicious, hopeful, innocent, self-sacrificing, patient, and charitable.

His chief work with Kim was the drawing forth of his better qualities and paying for his schooling at St. Xavier's.

MAHBUB ALI

He was an Afghan, a Mohammedan, a member of the secret service, number C, 25, 1B. He was big and burly and wore a full beard dyed scarlet from chewing betel. By profession he was a horse-trader and dealer, and had grown wealthy. He was living in India because of two or three blood-feuds in Afghanistan.

He had recognized promise in Kim several years before the story opens and taught him the arts of spying and keeping a guard on his tongue.

He was suspicious, resourceful, capable, and scornful of religion. He imparted his thoughts in terms of qualities of horses. We learn of the thoroughness of his work as a spy in his report to Creighton of the five confederated hill kings, sympathetic Russia, the treachery of certain Hindu banks, the purchases from Belgian gunmakers, and a disaffected Mohammedan prince in the south. "The Flower of Delight" described him as a "pig of an Afghan horse-dealer, with no thought except women and horses".

He figures throughout the story in his recognition and furtherance of Kim's inherent worth, and in the steps he took in his education and training.

HURREE CHUNDER MOOKERJEE

He was a Bengal Hindu, a member of the Secret Service, number R 17. He is described as possessing a jelly back and shaking with fat, the gait of a bogged cow, and as being full-fleshed, heavy-haunched, bull-necked, "a whale-like man".

He was a man born for the spy business, quick in action and in recognition of men and their schemes, and in ability to get the better of them. He was an M. A. of Calcutta University, interested in ethnology, and very flowery in speech. His bombastic speeches and strange use of English add much humour to the story. Outwardly he was oily, effusive, nervous, superstitious, given up to useless things such as devils, charms, and tea drinking. Kim recognized in him a man "polished, polite, attentive, sober, and a son of experience and adversity".

LURGAN

He was a Mohammedan shop-keeper of Simla in the foothills and a member of the Secret Service, known as the healer of sick pearls and turquoises. He was efficient in cooking, in magic, and in reading character.

He taught Kim to recognize and remember the most insignificant details, the arts of magic, medicine, and healing, and the Koran.

COLONEL CREIGHTON

He was the head of the Indian Secret Service, much interested in ethnology and ambitious to be named F.R.S. (Fellow of the Royal Society). His face was clean cut, and his eyes were piercing. He was gentle, silent, skilled in languages, respectful of the lama, rapid in making decisions, and capable in his work, from which no money or preferment would take him.

He early recognized Kim's worth, took him to St. Xavier's, and accepted Mahbub's advice in sending him with the lama into the hills.

WIDOW OF THE HILL RAJAH

She was on a pilgrimage to Buddh Gaya, like the lama, when we first meet her. Later she gave Kim and the lama shelter and care on their way to the hills and on their return. She was past middle life, was skinny, brown, and with a thin, flat, cackling voice. She loved the bustle and stir of the open road, but kept herself veiled. She was resourceful, strong-tongued, full of blistering invective, and iron-willed, but merry, high-spirited, and with charming manners on occasion. The lama called her "a virtuous woman — and a wise one".

THE WOMAN OF SHAMLEGH

It was she who cared for Kim and the lama after their adventure in the hills, and provided them with food, a litter, and coolies for their return to the plains. She was the dominant person in Shamlegh, possessing two husbands, of both of whom she was contemptuous. She had once attended a mission school, where she had become a Christian, but little of her experience remained. She was fair-skinned, with bold, bright eyes. She was generous, commanding, responsive to Kim's flattery, and keen for admiration.

CHAPTER BY CHAPTER SUMMARIES

CHAPTER 1

Kim meets the lama in Lahore, introduces him to the curator of the Lahore Museum, becomes his disciple, begs for him, and takes him to the sleeping quarters of Mahbub Ali, who is nominally a horse trader, but in reality a member of the Indian secret service. Mahbub enlists Kim to bear a message to Colonel Creighton at Umballa, who is head of the secret service. The lama is in search of the River of the Arrow, the River of Healing, where he hopes to find peace. Kim is in search of a Red Bull on a green field, finding of which is to lead to the solution of his life.

QUESTIONS AND ANSWERS ON CHAPTER 1

1. What was the object of the lama's quest, and what was Kim's?

The Lama said "I go to free myself from the Wheel of Things by a broad and open road. As a pilgrim to the Holy Places I acquire merit." He had another and more urgent aim. There was a legend that when Buddha was a young man and wished to marry, the men of his father's court said that he was too young. So to prove his strength he took a huge bow which none other could bend, and shot from it an arrow. Where the arrow fell there broke forth a stream, called the River of Life, and the belief was that "who bathes in it washes away all taint and speckle of sin." None know where the river was, and the great desire of the lama's life was to find it.

As for Kim, he went to look for the Red Bull and a green field. "If it is our fate to find those things we shall find them," he said, "thou, thy river; and I, my bull, and the strong pillars and some other matters that I forget." His father's prophesy was vague in his mind but his belief in it had become a part of himself, and he went in search of adventure and his fortune "serenely prepared for anything."

2. What three things did Kim's father leave him and what had he told him about them?

O'Hara had left Kim three papers — his lodge certificate (he was a Mason), his discharge from his regiment and Kim's birth certificate. He had talked to Kim in "his glorious opium hours" of these things. He spoke of a horn exalted between two pillars, and of a Red Bull on a green field, and a Colonel riding on a white horse, and of two men who went before to make things ready.

3. What was the significance of the message which Mahbub Ali entrusted to Kim?

It was information concerning a plot against British rule in which there were involved five confederated Kings, a sympathetic Northern Power, a Hindu banker in Peshawur, a firm of gun-makers in Belgium, and a semi-independent Mohammedan ruler to the south. It was Mahbub Ali's duty as a member of the Secret Service to convey this information to an officer at Umballa.

4. Mahbub Ali knew that he was suspected of having this information. How did he divert suspicion?

He "muddied the wells of inquiry with the stick of precaution" by sending off, together with one significant telegram, several others relating to ordinary business; and he sent them to the railway station in charge of a foolish Balti, "who allowed all sorts of people to read them on the road;" so that those who were watching his movements were led off on wrong scents. Then he gave the paper to Kim as one whom he could trust and who would be least suspected of carrying it. Then he deliberately visited a women known as the Flower of Delight whom he believed to be in the employ of his enemies, and allowed himself to become drunk and be searched, and gave an opportunity for his quarters in the Serai to be searched in his absence.

5. Kipling's work is interesting because of the many details of Indian life he carefully sketches in as he tells his story. Choose examples in this first chapter.

(1) "The huge, mouse-coloured Brahminee bull of the ward was shouldering his way through the many-coloured crowd, a stolen plantain hanging out of his mouth. He headed straight for the shop, well knowing his privileges as a sacred beast, lowered his head, and puffed heavily along the line of baskets in making his choice. Up flew Kim's hard little heel and caught him on his moist blue, nose. He snorted indignantly and walked away across the tram rails, his hump quivering with rage."

This typical scene in an Indian market is vividly presented because of the wealth of detail. Notice how the throngs of people are suggested by the bull 'shouldering" his way through them; and the picture presented by the "line of baskets" of vegetables; the reference to tram rails, one of the modern aspects of the city; and the description of the bull itself, complete as to colour, moist blue nose, and hump such as most Indian cattle have, and even the plantain hanging out of its mouth.

(2) "Kim loafed over to the nearest tobacco-seller, a rather lively young Mohammedan woman, and begged a rank cigar of the brand they sell to students of the Punjab University who copy English customs."

(3) "He arrived at the high gate of the Kashmir Serai; that huge open square over against the railway station, surrounded with arched cloisters where the camel and horse-caravans put up on their return from Central Asia. Here were all manner of Northern Folk, tending tethered ponies and kneeling camels; loading and unloading bales and bundles; drawing water for the evening meal at the creaking well-windlasses; piling grass before the shrieking, wild-eyed stallions; cuffing the surly caravan dogs; paying off camel-drivers; taking on new grooms, swearing, shouting, arguing, and chaffering in the packed square. The cloisters, reached by three or four masonry steps, made a haven of refuge around this turbulent sea. Most of them were rented to traders, as we rent the arches of a viaduct; the space between pillar and pillar being bricked or boarder off into rooms, which were guarded by heavy wooden doors and cumbrous native padlocks."

As we follow Mahbub Ali in various journeys, we shall become accustomed to scenes like this, "tethered ponies and kneeling camels," "shrieking, wild-eyed stallions" and the "swearing, shouting, arguing" of men.

(4) “The big Punjabi grinned tolerantly: he knew Kim of old . . . So did everybody in sight except the peasants from the country hurrying up to the Wonder House to view the things that men made in their own province and elsewhere. The Museum was given up to Indian arts and manufacturers, and anybody who sought wisdom could ask the curator to explain.”

Notice the service of this Museum to the people of Lahore. Kipling knew the Wonder House well, because his father was for some time the curator, and he himself had taken his father’s place on one occasion.

(5) A hint of the modernization of India under British rule is given in the reference to Kim and the lama going from the Museum to the Kashmir Serai on a crowded tram-car whose continually squealing brakes frightened the lama.

(6) “Kim accepted this new god without a motion. He already knew a few score.”

This suggests the numerous gods and religions of India.

CHAPTER 2

The lama and Kim journey to Umballa, meeting various types of Indian people on the train. Kim delivers Mahbub’s message to Creighton. A Brahmin priest predicts that Kim will meet the Red Bull in three days.

QUESTIONS AND ANSWERS ON CHAPTER 2

1. What is added to your knowledge of the character of the lama in this chapter?

The lama is shown to have “an immense simplicity”. He is utterly unfamiliar with the ways of the world, and is dependent upon Kim to look after him. When his companions in the railway carriage asked him, “What is thy God?” he began in Urdu to tell them the tale of the Lord Buddha, but soon forgetting his listeners, “slid into Tibetan and long-droned texts from a Chinese book of the Buddha’s Life.” He was living in a world of his own thought, into which the life about him broke only at intervals. He was so little conscious of the wickedness of the world, that when the courtesan from Amritzar gave Kim a gift of money, the old lama said, “She has acquired merit. Beyond doubt it was a nun.”

In the home of the cultivator's relatives in the evening, he expanded in the sympathetic atmosphere and spoke of his life in the great hills of Such-zen talking of "enduring snows, landslips, blocked passes, and that wonderful upland road that leads at last into Great China itself." He impressed the people by his gentle kindliness and his scholarliness, and it came out that in those wordly days he had been a master-hand at casting horoscope and nativities. Never for a moment, however, did he forget the River of Life which was the object of his search.

2. To whom did Kim deliver his message, and what did he learn about it?

Kim sought out the house to which Mahbub Ali had directed him, and delivered his message to Colonel Creighton, who passed the news on the Commander-in-Chief. Kim, listening to their conversation, learned that because of this message eight thousand soldiers were to be sent somewhere, and there would be war.

CHAPTER 3

Kim and the lama proceed on foot from Umballa to the Grand Trunk Road, meeting many other Indian types. Kim creates a sensation by predicting a rising of hill tribes, information he had overheard at Creighton's.

QUESTIONS AND ANSWERS ON CHAPTER 3

1. When the lama and Kim were preparing to set out on their journey on the first day of their acquaintance, the lama said to Kim: "I will teach thee other and better desires on the way." Throughout their pilgrimage together, the lama did succeed in instilling in Kim something of his fine philosophy. Mention two incidents in this chapter which he used to teach Kim a lesson.

When the lama pardoned the market-gardener for his discourtesy and placed a blessing upon his fields, Kim, swelling with pride in the lama's noble generosity, said boastingly "Is he not wise and holy? I am his disciple." "He cocked his nose in the air loftly and slipped across the narrow field-borders with great dignity." "There is no pride," said the lama, after a pause, "there is no pride among such as follow the Middle Way."

As they went on from there Kim saw lying in their path "a big cobra with fixed, lidless eyes." "I have no stick — I have no stick," said Kim. "I will get me one and break his back."

"Why?" said the lama, "He is upon the Wheel as we are — a life ascending and descending —. very far from deliverance. Great evil must the soul have done that is cast into this shape . . . Let him live out his life. May thy release come soon, brother." The lama believed in the Buddhist doctrine of the transmigration of souls. According to this doctrine, all life, a part of one great plan, is seeking a sublime state of soul perfection known as Nirvana. Souls must live their lives again and again upon this earth until they achieve perfection. They will pass to a lower or a higher form in their next incarnation according as they live well or evilly in their present state. So the lama pitied the snake because "great evil must the soul have done that is cast into this shape." Because he saw in all living creatures a soul kindred to his own he would not let Kim harm the poisonous snake. To kill was wrong in his eyes. Kim did not accept the lama's doctrine, but he did learn generosity from him.

2. In previous chapters it has been city life in India which has been described. Here the scene is the country. Show how by significant sentences or words and phrases the atmosphere of the country is revealed.

> "What city do ye hail from not to know a canal-cut? It runs as straight as an arrow, and I pay for the water as though it were molten silver."

This is a reference to one of the irrigation systems from rivers and dams instituted under British administration. These did much to prevent famine in India.

> "All India was at work in the fields, to the creaking of well-wheels, the shouting of ploughmen behind their cattle, and the clamour of the crows."

The reference here is to the primitive method of irrigation, in which the labourer pumped water from his well all day to flow over his little plot of land.

> "Where the hard-worked soil gives three and even four crops a year."
>
> "They had passed beyond the belt of market-gardens round hungry Umballa and were among the mile-wide green of staple crops."

Hungry Umballa suggests that the produce of even these fertile fields is scarcely adequate to meet the needs of the populous city.

> "Under the village tree of a mud-walled, mud-roofed hamlet." "Sleeping villages at noonday."

Where the climate is exceedingly hot it is customary to rest during the heat of the day.

> "There was a drowzy buzz of small life in hot sunshine, a cooing of doves, and a sleepy drone of well-wheels across the fields."

3. What use did Kim make in the little hamlet of what he knew about the message he had carried?

To impress the gathering he asserted that the meaning of his star was war and when they laughed at him, he shrilled out that this would be a great war, a war of eight thousand. Then to prove to the old ressaldar that he knew what he was talking about, he described the Commander-in-chief whom he had seen at Colonel Creighton's house so accurately that the ressaldar was convinced.

CHAPTER 4

They journey on along the Grand Trunk Road, encountering many strange people and processions. Among them is the widow of the Hill Rajah on a pilgrimage to Buddh Gaya. Kim wins her sympathy, and she invites him and the lama to go with her to her daughter's.

QUESTIONS AND ANSWERS ON CHAPTER 4

1. Describe how women travel in India.

We have seen how on the train from 'Lahore to Umballa' the cultivator's wife, being a woman of the working classes, travelled with her husband in the ordinary coach, though in the daytime it was usual for the "sexes to be strictly kept to separate carriages".

When the upper class women travelled, however, if they went by train they had a properly screened compartment, so that they were not seen by their fellow travellers. Old ladies, however, often preferred to travel by bullock cart rather than by train, and they did not object to unveiling. It was quite common for an old lady to go on a pilgrimage in this way, 'more or less curtained and hid away in a bullock cart,' with 'a knot of grizzled servitors.' Such an old lady would take an immense interest in the life of the road, and it was only when an European or a high-caste native was about that the attendants insisted that the curtains of her cart be drawn.

2. By reference to incidents in this chapter, show Kim's astuteness in looking after the lama and himself.

First of all he secured a four-anna tip from the ressaldar's son, and then prevented the Punjabi constable from fraudulently taking it as a tax. He knew such tricks, being as he said, a town-crow, not a village-crow. When at nightfall they stopped at the Pareo, Kim noticed a family bullock-cart with a retinue which evidently carried some person of note. So, "balancing the dung-cake in one hand, the cooked food in the other, and piloting the lama with a nudging shoulder", he chose a place for their fire as close to the cart as he dared. Then, after entering into an exchange of abuse with one of the old lady's servants in order to attract her attention, he showed them the holy figure of the lama. He proceeded to impress the old lady with the lama's exceeding holiness and wisdom, until he secured gifts of food and money, a quilt for the night, and the privilege of travelling in her company the following day. "Was there ever such a disciple as I?", Kim had said to the lama, thinking of his own cleverness.

3. How did Kim and the lama differ in their opinion of the old lady from Kulu?

Both agreed that she was virtuous, kind, and hospitable, "of a whole and zealous heart," but that she talked too much. The lama saw her as one given over to the shows of this life, since she thought so much of grandsons and food and other things belonging to the illusion of the world. He expected that there were many, many millions of lives before her before she could be freed from the wheel.

Kim could not imagine her as freed from the wheel, like a man, desiring nothing, causing nothing. Laughingly he asked whether she would forget how to make stews with saffron upon that road, thinking that it would be a pity if she did. The very thing which the lama considered her weakness, her interest in the life of the world, appealed to Kim. She liked men and women and thought life good just as he did, and so he had delighted to listen to her speak of "kinglets she had known in the past; of her own youth and beauty", and many other things.

CHAPTER 5

Kim encounters army surveyors and finds that their regimental flag bears the design of a Red Bull on a green field. He spies on the regiment and is captured. His father's former connection with the regiment is discovered, and the regiment takes charge of him. The Catholic padre, Father Victor, and the Church of England clergyman, Mr. Bennett, dispute over his schooling, finally deciding to send him to the Protestant Sanawar Military Orphanage. The lama undertakes to pay for his schooling.

QUESTIONS AND ANSWERS ON CHAPTER 5

1. Show how Kim's horoscope was in part fulfilled, and how he unravelled the mystery of his father's prophecies.

The priest at Umballa had foretold that "within three days come two men to make all things ready. After them follows the Bull." This prophecy was fulfilled when Kim and the lama, hidden in a mango grove, saw two soldiers come in advance to mark out the ground for camp, and soon after them others with the camp marking-flag on which was the regimental device of the Mavericks, a great Red Bull on a background of Irish green. Kim had found the Bull of his father's "glorious opium hours," and the "nine hundred first-class devils," the soldiers of the regiment. He found, too, the efficacy of the three papers which he had worn as a charm, for through them his identity was established as the son of Sahib, and they proved his right to an education at the expense of the regiment or the Masonic Lodge.

2. What do you notice about Kim's speech that is different here from that of other chapters. Explain.

When Kim was being cross-examined in the Mavericks' camp, he was speaking English, so his speech is represented by short, choppy sentences to indicate that he did not speak the language fluently. In previous chapters he had been speaking the vernacular, in which he expressed himself with great ease.

3. "It is the Law which I have broken." Comment.

When the lama learned that Kim was English, and could not accompany him longer upon the search for his River, he suffered deeply at the thought of losing him. Then he realized that he had grown fond of Kim, and had thus permitted 'the fire of attachment' which belonged to the illusion of the world. He had only pretended that he cherished Kim as one sent to aid him in his Search. His heart had gone out to Kim "for his charity and his courtesy and the wisdom of his little years" and he had delighted in the new people upon the road, and Kim's joy in seeing these things. So he had broken the Law, and the River was far from him.

CHAPTER 6

Until school opens, Kim travels with the regiment in charge of a drummer-boy and the regimental schoolmaster, who does not find him promising. Kim writes to Mahbub to be taken away. Mahbub finds him in a quarrel with the drummer-boy, rescues him, and returns him to the barracks with instructions to stay there. Creighton becomes interested in Kim through Mahbub's interest and the lama's, and changes plans by deciding to send him to St. Xavier's, the Catholic school at Lucknow.

QUESTIONS AND ANSWERS ON CHAPTER 6

1. **What do you think the German who had taught Kim in Lahore meant when he said he had been 'on the barricades in forty-eight'?**

In 1848 there was an agitation for liberal reform in Prussia, which culminated in an uprising in Berlin, when the liberals raised barricades in the streets and tried to make a stand against the government troops. The Liberals were defeated, and many fled to other countries. This man may have been one of these.

2. **When Mahbub Ali and Colonel Creighton talked about horses, there was an underlying meaning in their words. Explain by reference to the following sentences:**

   (1) "I have some young stuff coming on made by Heaven for the delicate and difficult polo-game." — Mahbub Ali.

   (2) "As regards that young horse, I say that when a colt is born to be a polo-pony, closely following the ball without teaching — when such a colt knows the game by divination — then I say it is a great wrong to break that colt to a heavy cart, Sahib." — Mahbub Ali.

   (3) "So do I say also, Mahbub. The colt will be entered for polo only." — Colonel Creighton.

In (1) and (2) Mahbub Ali is trying to impress upon Colonel Creighton that Kim, whom he refers to as a young horse, has abilities that would be wasted on a soldier. He believes that he is fitted by nature for some other career which he refers to as polo. We do not yet know definitely what this career is, but we guess that it is the Secret Service. In (3) Colonel Creighton signifies that he agrees and will see to it that Kim is prepared "for polo only".

3. "The stallion bounded wildly. Mahbub Ali had incautiously driven home the sharp-edged stirrup . . . Kim drew his own conclusions from that betrayal." Comment.

Mahbub Ali realized from Kim's words "And remember, I did deliver that message," and Kim knew that the message he had delivered was a very important one. He was startled to discover this, and unconsciously drove the sharp-edged stirrup into the stallion's flank. Kim accordingly was more than ever convinced that much had depended on the delivering of the message.

CHAPTER 7

Creighton takes Kim to Lucknow, testing him on the journey as to his fitness for secret service work. While driving from the station in Lucknow to St. Xavier's, Kim finds the lama and becomes reconciled to school. He makes good progress in his studies in civil engineering, but when the next holidays come, he runs away to Mahbub, disguising himself as a Hindu boy.

QUESTIONS AND ANSWERS ON CHAPTER 7

1. What did Kim learn during his conversation with Colonel Creighton on the train journey about plans for his future?

Colonel Creighton told Kim that he was to be diligent, and when he was seventeen years old, he was to enter the Survey of India as a chain-man. Especially he was to learn "how to make pictures of roads and mountains and rivers". Kim understood that he was to join in the work in which the Colonel and Mahbub were engaged.

2. "A fair city — a beautiful city", Kim said of Lucknow. How did he make his first acquaintance with the city?

When they arrived at Lucknow station, the Colonel placed Kim in a cab which was to take him to the school; but Kim 'sniffing the new air appreciatively' ordered the coachman to drive him around the bazaars. When the driver objected, Kim resorted to fluent abuse in the vernacular, and the cabman obediently drove around for a couple of hours showing Kim the sights of the city.

3. How did the lama justify himself for coming to Lucknow in the hope of seeing Kim? What was his real reason?

It was no part of "the way" to become attached to anyone, so the lama would not admit to himself that he came because he loved

Kim and wanted to see him again. That was his real reason. He said that he was "acquiring merit' by helping Kim to wisdom, and that the priest at the Tirthankers' Temple had told him it was fitting that he should go to see that his money was being properly spent. On this same pretext he agreed to come to see Kim from time to time.

4. How is Kim's zest for the romantic vagabond life made vivid to the reader?

Kipling has taken every opportunity to stress Kim's delight in life and activity of every kind, and he has described the things that Kim enjoyed in such a concrete way that they seem pleasurable even to those of very different tastes. Notice how he describes Kim's yearning for the road:

> "Kim yearned for the caress of soft mud squishing up between the toes, as his mouth watered for mutton stewed with butter and cabbages, for rice speckled with strong-scented cardamoms, for the saffron-tinted rice, garlic and onions, and the forbidden greasy sweetmeats of the bazaars."

And again his enjoyment of his own years as he travelled away from Lucknow in a third-class compartment:

> "He explained to the company that he was assistant to a juggler who had left him behind sick with fever, and that he would pick up his master at Umballa. As the occupants of the carriage changed, he varied this tale, or adorned it with all shoots of a budding fancy, the more rampant for being held off native speech so long. In all India that night was no human being so joyful as Kim."

And later how he recounts to Mahbub Ali the wonderful time he has had on his holiday:

> "Then I drove a bullock for a teli (an oilman) coming north but I heard of a great feast forward in Puttiala, and thither went I in the company of a firework-maker. It was a great feast (Kim rubbed his stomach). I saw Rajahs, and elephants with gold and silver trappings: and they lit all the fireworks at once, whereby clever men were killed, my fire-work maker among them, and I was blown across a tent but took no harm."

CHAPTER 8

Kim tells Mahbub of how he had served him both in Lahore and in delivering the message to Creighton, winning Mahbub's further esteem. He discovers a plot to kill Mahbub, and Mahbub turns the tables on the assassins. The two ride to Simla in the foot-hills, and Kim is sent to live at the shop of Lurgan, the healer of pearls, until school opens again.

QUESTIONS AND ANSWERS ON CHAPTER 8

1. On this journey with Kim, we learn a good deal about Mahbub Ali's character. Indicate some of the occasions which help to develop our knowledge of him.

First of all, in his relations to Kim, we see Mahbub Ali as one who was capable of a deep affection. "Hearts are like horses," he said, "they come and they go against bit or spur." In some instinctive way he was moved to love Kim, and to fellowship with him, in spite of differences in age and race and creed. "Thou art beyond question an unbeliever and therefore thou wilt be damned. So says my Law — or I think it does. But thou art also my little Friend of all the World, and I love thee."

He was one, who like Kim, took great joy in the things of life. We see him feasting in the hired room over against the railway station, stuffing himself "with great boluses of spiced mutton fried in fat with cabbage and golden brown onions", until he had to loosen his cracking belt." He appreciated to the full Kim's amusing stories of his adventures, until "he laughed aloud and beat his hand on his thigh". We see him always in a cloud of tobacco smoke. With Kim he took joy in all the delights of the road on the 'long, lazy journey' from Umballa to Simla.

Shrewd we have known Mahbub to be from our first acquaintance, but we see further evidence of it in the way in which he rid himself of the two prowlers by making use of the police. He faced danger with the coolness of one used to it.

He is revealed as a man of action, who would deal with his problems in short order if it were not that "south of the Border a perfectly ridiculous fuss is made about a corpse or so". His first and natural impulse was to cross the line lower down, work up again, and, catching his well-wishers from behind, similarly to slay them.

A romance hangs about him because of his picturesque speech. When he wishes to say that Kim would have been slain if he had betrayed him, he says: "Then thou wouldst, have drunk water twice — perhaps thrice, afterwards. I do not think more than thrice," and on other occasions:

> "News is not meant to be thrown about like dung-cakes, but used sparingly — like bhang."
>
> "Much money is not picked out of horses hooves."
>
> "Thy fate and mine seem on one string."

> "He is one to be obeyed to the last wink of his eyelashes."

Adjectives, too, have been chosen to emphasize the one pı dominating characteristic of the object: *solemn* deodars, *dow* *drooped* branches, *branched* cacti, *stolid* drivers.

2. **What was the outcome of the plot of which Mahbub had learned in Chapter I, and with which the message which Kim delivered was concerned?**

"That was is done now, and the evil, we hope, nipped before the flower — thanks to me — and thee." — Mahbub Ali.

3. **The passage "But it was all pure delight — all these things lifted Kim's heart to song within him" is one of the finest descriptive passages. See if you can discover what makes it so effective.**

You will find that the words are exceptionally well chosen. Notice the verbs in the following phrases:

> "The flush of the morning *laid* along the distant snows."
>
> "The solemn deodars, *climbing* one after another."
>
> "The vista of the Plains *rolled* out far beneath them."
>
> "Camels and bullocks *chewed solemnly together*."

CHAPTER 9

Kim is tested, trained, and approved by Lurgan, in quickness of observation of things and people and in his skill in disguise. Another secret service man appears, the Babu, Hurree Chunder Mookerjee, whom Kim delights with mockery. The Babu tests Kim in his skill in getting the better of people, and he is delighted with him. He promises Kim entrance into the service with pay, perhaps $45 monthly, and to be known by the others by a number and a letter, if he goes back to school and learns engineering. Kim returns to St. Xavier's in company with Hurree, who tells him the value of education and devices in surveying a country when it is expedient to carry measuring-chains. Kim completes his schooling at St. Xavier's with great credit.

QUESTIONS AND ANSWERS ON CHAPTER 9

1. **In what ways was Kim tested by Lurgan Sahib, and how did he acquit himself?**

He was forced to spend the night alone in Lurgan's shop, amid the collection of Tibetan devil-dance masks and other ghastly objects, while a phonograph (he knew nothing about phonographs) blared at him. He was not disturbed by the scowling masks, and when the phonograph annoyed him, he slipped off his jacket and plunged it into the "ox's mouth". Then he "finished his slumbers with a serene mind". Lurgan Sahib was well satisfied with Kim's reaction to this test because he had shown himself to be fearless and resourceful.

The next morning Lurgan Sahib tried some of his magic on Kim. First by a sleight-of-hand trick he made a pitcher of water travel miraculously to the table. Then he told Kim to throw it upon the floor. Kim did so and the pitcher broke into fifty pieces. Then Lurgan Sahib said, "Look: it shall come to life again, piece by piece." He placed his hand on the back of Kim's neck, and Kim yielding to hypnotic influence, began to see the pieces gathering together. Instinctively he made an effort "like that of a swimmer before sharks" who resists, and by concentrating upon the fact that the pitcher was broken, and by repeating the multiplication table in English, he succeeded. The steadiness and power of mind thus displayed by Kim quite satisfied Lurgan, since Kim was the first who had been able to withstand the hypnotic influence.

In the play of the "Jewels", Kim did not acquit himself so well. While the Hindu boy after one glance could describe in detail every one of the fifteen jewels, Kim could recall only fourteen of them and those only in a general way. It was evident that the Hindu boy had been trained to great skill in accurate observation and that Kim required such training. (If you try this game on yourself and friends, you will find that Kim was far more observant than the average person.)

2. **Hurree Chunder Mookerjee, whose name on the books of one section of the Ethnological Survey was R.17. When have you heard of R.17 before?**

It was R.17 who had secured the information given in the message which Kim had carried for Mahbub Ali.

3. **Why does Kipling sketch Kim's three years' school career by referring to the records of St. Xavier's?**

He serves two purposes by this method: he secures a realistic touch by pretending to be making extracts from actual records; and as school records would contain only the main exterior facts, it is a convenient way of summarizing his activities during these years.

4. "A sharp-tongued old woman in a house among the fruit-trees behind Saharunpore honoured him *as the woman honoured the prophet,* **but his chamber was by no means upon the wall." What woman and what prophet are referred to in the italicized words?**

The woman referred to is the Shunamito woman, whose story is told in 2 Kings, 4, and the prophet is Elisha.

> "And she said unto her husband: Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

In the same way, the woman at Saharunpore gave shelter to the lama, only he was housed "in an apartment of the forecourt overlooked by cooing doves".

CHAPTER 10

Kim's training has been wider than school studies. During the holidays Lurgan has taught him the Koran and how to be a Mohammedan among the Mohammedans, and also the arts of medicine and charms, and how to take care of his body. Creighton and Mahbub give him a practical test in surveying without instruments. The three decide that he is ready for work, but first he is to spend six months in the hill-country under the guise of being the lama's disciple. Mahbub outfits him for the expedition with suitable dress and a revolver and takes him to Huneefa, a woman worker of magic, who stains his body to look like that of a hill-man. Hurree gives him further advice on identifying friends in the service by certain passwords. Their purpose in all this is to "de-English" Kim.

QUESTIONS AND ANSWERS ON CHAPTER 10

1. How does the author create a supernatural, eerie, atmosphere during the application of Huneefa's ceremony of magic?

Carefully the feeling of mystery and magic is built up by a number of details. Mahbub took him to Huneefa's house after dark. climbed in the *warm darkness* to an upper chamber. "A lean cat in the balcony outside the window meowed hungrily." Then there was Huneefa herself, with her white, sightless eyes, groping about the room. There was the "well-known purr and fizzle of grain of incense", and smoke filling the room. The Huneefa began her charms, calling upon all the devils, and her voice seemed to be now in his ear, now at a great distance. "Ventriloqual necromanciss," said Hurree Babu, but the effect was none the less weird. His nervous cough and shaking hand as he made notes, betraying his belief in superstition underlying his pretended scepticism, rather than reassuring the reader, help to draw us under the spell of all the "Powers of Darkness". Something is also gained by giving the actual words of the invocation which suggest the chanting tones of Huneefa.

2. Explain what use was made of the Sat Bhai and Huneefa's amulets by subordinates in the Secret Service, and what was the sign by which each could make himself known to another in speech?

When an agent was in difficulties he would say, "I am the son of the Charm" — that is a member of the Sat Bhai, or seven Brothers — and there might be present other members of that organization who would give him a chance for life. In any case, a native always stops to think before he kills a man who belongs to a specific organization.

Those engaged in the Game wore amulets, a kind which Huneefa made only for them, and in which was placed a small piece of turquoise. This was a means of identification if agents met in disguise. However, there was a swifter means of identification. The one who wished to reveal himself would talk of turquoises and tarkeean, and use the words, "to look for tarkeean", with a pause between 'to' and 'look'. This device had been invented by Hurree Babu, and was not part of the British detective system.

CHAPTER 11

Kim travels to Benares to find the lama, who has made the temple there his headquarters. Kim finds the lama and cures the Jat's sick child, to the amazement of the lama and the gratitude of the Jat. Kim induces the lama to go with him to the hills in search of the River of Healing. Kim meets another secret service man, the famous E 23, in danger of assassins, frees him from them, and enables him to deliver his message. They arrive at Delhi.

QUESTIONS AND ANSWERS ON CHAPTER 11

1. Explain: "Quinine he had in tablets, and dark brown meat-lozenges — beef most probably, but that was not his business."

The cow is sacred to the Hindus; therefore it would be sacrilege for the Jat to feed beef to his child. Kim disregarded the Jat's religious scruples on the grounds that the beef would do the child good and what they did not know would not hurt them.

2. **"The lama gazed placidly up-stream, where in long, smudged perspective the ceaseless columns of smoke go up from the burning-ghats by the river. Now and again, despite all municipal regulations, the fragment of a half-burned body bobbed by on the current.**

   'But for thee,' said the Kamboh, drawing the child into his hairy breast, 'I might to-day have gone thither — with this one. The priest tells us that Benares is holy — which none doubt — and desirable to die in.'" Explain the customs here referred to.

"Benares is said to combine the virtues of all other places of pilgrimage, so much so that anyone of whatever creed, and however great his misdeeds, dying within the compass of the Branch Kosi road which surrounds Benares, is transported straight to Heaven. This belief leads many people to end their days at Benares. The banks of the river are bordered by flights of stone steps, or **ghats** . . . From a boat may be observed a long line of funeral pyres. Theoretically, the bodies should be reduced to ashes, which are sprinkled on the mountains. Hurree Babu wanted Kim to take the lama into the hills so as to be near in case he needed help, and Kim agreed and set off with the lama towards the foothills of the Himalayas.

3. **How had the lama secured the means to pay for Kim's education?**

In Bhotiyal the lama had wealth, most of which he devoted to his monastery; but he had only to ask for what he needed.

4. **Give a summary of E.23's story.**

He escaped to Bandakui, learned that there was a charge of murder against him, and changed his identity by assuming the costume of a Mahratta. Then he started back to get the letter, but he was recognized on the streets of Agra and a man brought a charge of debt against him. He escaped and went by foot to Somma Road intending to take the train to Delhi, and while he was lying in the ditch waiting, he was attacked and searched. He succeeded in getting on the train as it came by.

5. **How had the lama changed during the years when Kim was at school?**

In his wanderings uproad down India he had become used to the crowded life, and to travelling by train, and he spoke far clearer

Urdu than long ago. He had aged greatly — sleep overcame him easily, and he did not walk so freely. "I must lean on thy shoulder," he said, as they left the temple. "We grow stiff, I think." He had visited all the holy places of his pilgrimage, and had added to his wisdom by talk with many a sage. He was confident now that under the guidance of his *chela* he would find his River, and that Kim was sent to aid him, so that his affection for Kim was not a sin.

6. **A white-clad Oswal banker from Ajmir,** *his sins of usury now wiped out,* **asked him what he did." Explain the Italicized words.**

The Hindu religion considers usury a sin, just as the Christian Church did in the Middle Ages. The banker had probably done penance in the temple and secured forgiveness.

7. **Briefly describe the events which led up to E.23 entering the railway carriage in desperate state.**

E.23 has been engaged in a difficult piece of work in the south which involved the securing of a letter. He secured the letter and started back, but at Mhow his enemies discovered his identity and a woman brought against him a charge of theft of jewellery. He escaped from Mhow by bribing the police, and lay in hiding in a temple of Chitor for a week, where he buried the letter under the Queen's stone.

CHAPTER 12

E.23 delivers his message safely. Kim and the lama reach Serampore by train and continue north on foot. They pass the home of the widow of the Hill-Rajah and visit her. At her house they meet Hurree disguised as a hakim (physician). They learn that Hurree is tracking Russian spies who are fomenting revolt. Hurree persuades Kim to join him in his work. The lama innocently joins them in their search for spies.

QUESTIONS AND ANSWERS ON CHAPTER 12

1. **"For it flashed through his head that he had heard this angry, stupid Sahib discoursing loud personalities to an old lady near Umballa three years ago." To what incident does this refer?**

Kim is referring to an incident on the Grand Trunk Road when a District Superintendent of Police (Strickland) stopped to parry words with the old woman from Kulu.

2. **One of the devices which makes Kipling's style so vivid is his skill in choosing verbs that express his idea accurately in a concentrate way. Select examples from this chapter.**

> "It *topped* his already thrice-heaped contentment."
>
> "The frogs were busy in the ditches, and the moon *slid* to her setting."
>
> "He set his ivory-yellow face, serene and untroubled, towards the beckoning hills; his shadow *shouldering* far before him in the dust."
>
> "The lama *snuffed* the wind wistfully."

CHAPTER 13

They enter the lower Himalayan ranges and encounter the spies, who are having trouble with their coolies. Hurree enters their service, promising to get better help for them. He introduces them to the lama, who is busy constructing the Wheel of Life, and who refuses to sell it to them. They insult and strike the lama, who strikes back. Kim attacks the Russian and nearly kills him. The coolies desert the Russians in horror of their sacrilege in striking a holy man, and they carry off the bags and secret reports. Hurree frightens the Russians away from the country. Kim gets possession of the reports.

QUESTIONS AND ANSWERS ON CHAPTER 13

1. **The description of the mountain is very beautiful. The atmosphere here is very different from the crowded life of the cities or the small farms. There is a consciousness of space and great distances and great heights. In place of heat and smells there is an invigorating freshness, in place of the dust of the roads, snow. Show how these mountains have been pictured by means of striking sentences and phrases.**

> "The huddled mountains."
>
> "Through the speckled shadows of the great deodar-forests."
>
> "In the dawns they flared windy-red above stark blue."
>
> "The well-trodden track that snaked among the mountains."
>
> "Villages clinging like swallows' nests against the steeps."

2. Give the context of the following:

(a) "Easier, I think, to find one louse in a bearskin."

(b) "I remember an old ibex, out Ladakh-way, that Dupont Sahib missed on a shoulder-shot, seven seasons back, standing up just like him."

(c) "I have come near to the great evil."

(a) Hurree Babu asked Kim to keep in sight of his umbrella. Kim replied that he did not know this country, and it would be easier to find one louse in a bearskin.

(b) These are the words of a Spiti man, one of the coolies, describing the way the lama stood and forbade them to shoot.

(c) The lama made this confession to Kim after he had forbidden the shot to be fired. He had come near to allowing it.

CHAPTER 14

The woman of Shamlegh, where the encounter with the spies occurred, mothers Kim, whose wounds she heals. She sends his message of success to Hurree, who is showing the spies a safe way out of the land. She attends to the lama, who also has been seriously wounded by the Russians, and she supplies a litter and guides to take them back to the plains.

QUESTIONS AND ANSWERS ON CHAPTER 14

1. "But for my own passions there would have been no evil." Explain what the lama meant.

The blow which the Russian had dealt him would have done only bodily harm, a scar, or a bruise, such as belong to the illusion of the world and are of little importance, had it not awakened in him "anger, rage, and a lust to return evil." Such passions he had thought to have overcome long ago, and the re-awakening of them within him made him ashamed and penitent. In the awakening of such passions within him lay the evil.

2. "Thou canst not choose Freedom and go in bondage to the delight of life." Explain, referring to the lama's decision to leave the hills.

Just as he once regarded his love for Kim as belonging to the illusion of the world and hence hostile to success in his search, so he now saw in his love for his native Hills that which hindered him and made him forget his River. "I delight in Life and the lust of life. I desired strong slopes to climb . . . I measured the strength of my body, which is evil, against the high hills." Freedom in his philosophy was the absence of desire for the illusion of the world, and so long as he was bound even by delight in the magnificence of the mountains, he could not achieve freedom. So he desired to leave the hills and go back to the plains. "The Arrow fell in Plains."

3. **"There are no Gods under all the heavens." What circumstances in the life of the Woman of Shamlegh had led to such bitter cynicism?**

As a girl she had been sent to the Mission-house at Kotgarh and had been taught Christianity, had learned to speak English, to play the piano, and to wear European clothes. She had fallen in love with an Englishman whom she had nursed through an illness, and he said he would return and marry her, but he did not come back. She went back to her people, but now she had respect neither for their gods nor the god of the Christians.

CHAPTER 15

The lama and Kim arrive at the home of the widow of the Hill-Rajah again. Kim falls seriously ill and is healed by the widow. The lama falls into a brook, finding thereby the River of Healing. Hurree arrives and is delighted with Kim's success. He takes the spies' reports to Creighton. The lama believes that he has acquired merit in turning his disciple from a wild lad into successful manhood.

QUESTIONS AND ANSWERS ON CHAPTER 15

1. **What did Hurree Babu tell Kim about the lama's finding of his River?**

Hurree Babu told Kim he had found the lama in a state which he considered to be a fit, and the lama had jumped up and walked into a brook, where he would have drowned had Hurree Babu not pulled him out.

2. **Give in your own words the lama's story of the successful termination of his search for the River of the Arrow.**

The lama told Kim that after entrusting him to the ministrations of the Kulu woman, he fasted for two days and two nights, and sat in meditation in a hollow under a tree, attempting to abstract his mind. Upon the second night, his Soul seemed to loose itself from his body and drew near to the Great Soul. Freed from the illusion of Time and Space and Things, he saw all the experiences of his life, all the places he had seen, pass before him. Then a voice cried: "What shall come to the boy if thou art dead?" And with great effort his soul withdrew itself from the Great Soul, that he might return to show the way to Kim. Again he heard a voice: "The River! Take heed to the River," and he looked down and saw the river at his feet. The waters closed over him, and his soul was again in the body of Teshee Lama, but freed from sin.

GENERAL QUESTIONS AND ANSWERS

1. Who was Kim? Give an account of his earlier background and means of livelihood.

Kim was the orphaned son of Kimball O'Hara, a former colour-sergeant of the Mavericks, an Irish regiment stationed for a time in India. Kim's mother had died from cholera when he was three years old and his father, taking the child with him, had degenerated rapidly. At his death, Kim was left in the care of the half-caste woman, who kept a second-hand furniture shop in the city of Lahore.

As he grew older, he lived a vagabond existence, frequently eating with the fakirs or other native friends. Garbed in native custom, he played a part in many an intrigue or native festivity.

2. Why did he decide to accompany the lama?

Kim is intrigued by the strangeness of the lama's appearance. He is also impressed by the respect with which the lama was treated at the Wonder House and the fact that the lama tells the truth even to a stranger. Kim had never before encountered anyone like him, and when the lama speaks of his journey, Kim is reminded of his own search for the Red Bull on a green field of which his father had spoken so often.

The adventurous Kim also realizes that since there is no reason for remaining in Lahore, this will give him an opportunity for new experiences.

3. What does the lama seek on his journey?

The lama explains to the curator that he is seeking a River, believed to have gushed forth at the point where an arrow shot by the Lord had fallen. The river had the miraculous power of freeing from sin all those who bathed in its waters. The lama has dreamed of this river and now hopes to find it when he has attained "freedom from the Wheel of Things" (that is, by meditation, freed his mind from all earthly desires and passions). He hopes to free himself by his pilgrimage to Holy places by which he will acquire merit in the eyes of Buddha.

4. Who is Mahbub Ali? Why does he respect and befriend Kim?

Mahbub Ali was a burly Afghan horse-trader who, in order to hide his age, dyed his beard scarlet.

Mahbub had frequently made use of Kim to follow and report to him the movements of a certain person and in return, he gave Kim food and money. He knew that Kim never lied to him and not only respected him for this but found him a very useful ally.

5. Give a brief account of Kim's receipt and delivery of the message "concerning the pedigree of the white stallion". What use does Kim make of the information he gains?

When Kim announces that he is on his way to Benares with the Holy Man, Mahbub decides that this will be an excellent opportunity for delivering the message to Col. Creighton at Umballa. Under cover of Kim's pretence of begging, Mahbub gives Kim instructions for delivering the message and then hands him a piece of bread in which Kim finds the message concealed. Later he watches a stranger search Mahbub's baggage and decides that it would be advisable to start on his way to Umballa at once. Arriving there, he pretends to go out in search of food but makes his way to Col. Creighton's house where he duly delivers Mahbub's message. He then hides in the bushes near the open window and watches what takes place within the room. From the scraps of conversation he overhears, Kim learns the message he brought has caused the commander-in-chief to decide in favour of sending troops to settle the issue.

Later in the evening he uses his information to impress the old soldier at the village. To prove his point he imitates the gesture of the commander and succeeds so well that he is invited to spend the night as the guest of the soldier. A few days later, when Kim is taken charge of by the regiment, he again makes a display of his knowledge and is very pleased when they show that they are greatly impressed by his information.

6. Give a sketch of the lady of the bullock-cart and explain why she befriends Kim and the lama.

When Kim and the lama reach the resting-place on the Great Road Kim notices the arrival of a gaily ornamented bullock-cart and decides that it might be profitable for them to camp near it. From the flood of commands, complaints and jests that issue from within the canopy, Kim realizes that its occupant is not only a woman who is used to commanding but a merry and high-spirited one. From the nature of her retinue Kim is told that she must come from the northern part of India. Kim's quick-witted repartee apparently pleases her and when she learns of the lama's presence, she asks Kim to arrange an interview with him.

Since she is also from the hill-country, she has not only great respect and reverence for lamas but considers the presence of this lama an auspicious sign. In a lengthy discourse with the lama, she discusses her problems with him and asks him to offer prayers that she might have a second grandson. She sees that her servants provide them with food and bedding and, the following morning, they form part of her company.

In the difficulties that arise on leaving the resting-place, Kim has further opportunity for gleeful appreciation of her rather caustic and fluent speeches.

7. Give an account of Kim's encounter with his father's regiment. What are his impressions and what attitude does the lama take?

Kim and the lama wander away from the resting-place until they come to a broad stretch of pasture land. From the shelter of some mango trees he watches an advance party prepare the camp for the arrival of the regiment. When Kim sees the device on their flag he is greatly excited and realizes the priest's prophecy has come true. They do not disclose their presence but after their evening meal at the resting-place, they return again to the camp. Kim steals into the camp and crouches near the doorway of the mess-tent. His presence is discovered when he is stepped upon by the Rev. Arthur Bennett, who captures him and takes him into his tent. Kim attempts to escape but, much to his distress, the Chaplain seizes his amulet which contains the precious papers. At this point Father Victor is called in to assist and on examining the papers finds that they identify Kim as the son of Kimball O'Hara, a former member of the regiment. The lama is brought in to join the discussion which follows. Father Victor shows a greater understanding and tolerance of the situation. Kim tells the lama that it is quite true that he is a Sahib but that he intends to escape from the regiment and will rejoin him at Saharunpore within a few days. The lama is greatly distressed by the thought of parting with Kim, but decides that since Kim is a Sahib he must have the training of a Sahib. He asks the name of the school which will give the best training, then departs abruptly promising to write to Father Victor within a few days.

8. What appeal does Kim make to Mahbub and what was Mahbub's response?

On arriving at Umballa, Kim is determined to escape from the regiment and, securing the services of a letter writer, makes an appeal to Mahbub to come to his assistance or send him money.

Four days later Mahbub carries Kim off to a place where they can talk privately. Mahbub tries to make Kim see that if he helps him escape, the Sahibs will blame him. Their talk is interrupted by the arrival of an Englishman who proves to be Col. Creighton. Mahbub tells him that it was Kim who had delivered the message from Lahore. Col. Creighton is deeply interested in Mahbub's veiled recommendations of Kim. They return to the barracks where Mahbub tries to assure Kim that he has done him a great favour but Kim only resents his attitude bitterly.

9. Why did Col. Creighton suggest that Kim bring his forgotten cheroot case to his home?

It was probably suggested so that Col. Creighton could watch the expression, or the lack of it, on Kim's face when he mentions his home. Kim's reaction when he found that no case had been forgotten would also serve as a test of Kim's intelligence. The incident would suggest to Kim something of the devious ways of the "Game".

10. What further dealings does Col. Creighton have with him?

Col. Creighton escorts Kim to Lucknow where he is to enter St. Xavier's School. On the way, Col. Creighton outlines something of the career he is planning for him and suggests the part of his studies on which he should place special care. Arriving at Lucknow, he places Kim in a carriage and sends him off alone to the school.

11. What is Kim's reaction to the school at Lucknow?

On the whole, Kim approved of the school and his associates there. Their conversation dealt with topics which Kim knew and understood and to some extent he acquired the outlook of the Sahibs. In his studies Kim made unusually rapid progress.

12. How does Kim escape from the school and how does he spend the first part of his holiday?

Kim was determined that he would not return to the barrack school and he also longed for the freedom of his former life. He goes to a native house where he gives a plausible pretext for disguising himself as a native garden-boy. Once in this disguise, he is free to do as he pleases. He goes by train to Umballa and from there heads towards the village where the old soldier lived. According to his own account of his adventures, which he later gives to Mahbub, he went from Umballa to Delhi. From there he wandered north and eventually attended a great feast in Puttiala. He had returned from this point as a groom for a Sikh horseman.

13. What qualities has Kim so far exhibited that show him to be worthy of the position for which he is being trained? Refer to any incidents that serve to illustrate your answer.

Probably Kim's most outstanding quality is his adventurous spirit. We find him embarking on this long journey with the lama for no other reason than to satisfy a lively curiosity and the desire to see new places and things.

Kim has also shown that he is trustworthy. Mahbub has already discovered that Kim never lies to him, and entrusts the precious message to his care. All Mahbub's instructions are faithfully followed and the message is safely delivered. Kim knew enough of the nature of the message that he might have betrayed it into other hands.

Kim's early life is another valuable asset for his future profession. It has given him a knowledge of native dialects and customs so that once in disguise no one would suspect he is a Sahib. Even Mahbub fails to recognize Kim in the boy who begs alms from him on the Kalka Road.

14. Discuss the training Kim receives at Lurgan Sahib's and show why this should be of special value to him in his future profession.

Kim and the small Hindu child spent each morning at Lurgan's either at the jewel game or games of similar nature. These were designed chiefly to train the memory in exactness and attention to minute detail. The afternoons were spent in observing the customers in Lurgan's shop and later the pupils were expected to recount every detail of their appearance and probable character of each customer and to estimate what their real errand might be. In the evening, Lurgan gave them instruction in the art of disguise, and discoursed at length on the habits and customs of various classes and groups of Indian society.

If Kim was to make a success in his profession it was essential that his mind should be trained to grasp every detail of a scene or situation, and to be able to disguise himself was equally important and in this connection no disguise could be successful unless it was accompanied by an intimate knowledge of the habits of speech, dress, religion, etc., of the class he wished to represent.

15. Give a brief description of Lurgan and his shop.

When Kim parted the curtain of beaded reeds that hung at the doorway, he saw a black-bearded man seated at the table, his white hands busy threading jewels on a silken string. He was dressed in the conventional clothes of a Sahib but from his accents and intonation, Kim realized that he is not English.

The shop was filled with a curious and varied assortment of draperies, devil-dance masks, ghost-daggers, prayer-wheels, ornaments of jade and amber, ivory crucifixes, carpets, etc., which were piled around the room in great disorder leaving only a small space in the centre for the rickety table at which Lurgan worked.

16. Describe Lurgan's attempt to hynotize Kim. Why did Lurgan consider this important?

Lurgan tells Kim to throw the water pitcher and when it breaks into many pieces tells him to look at the largest piece. At the same time he strokes the back of his neck and, in a whisper, suggests the idea that the jar will become whole again. Kim imagines that he can see a shadowy outline of the jar but reasons it out that this is impossible. In order to clear his mind of the illusion he concentrates on repeating the multiplication-table in English, and he once more sees the pieces of the broken jar as they are.

Lurgan tells him that this has been only another test to discover his fitness for the "game". The fact that Kim did not allow himself to be hypnotized shows unusually strong will power. Lurgan is evidently amazed at Kim's successful resistance to his efforts.

17. To the lama, what was the application or significance of the story of the elephant as he related it from the Jataka?

In the lama's interpretation of the story, the elephant with the leg-iron is represented by himself: while the younger elephant that he befriends, is Kim. Just as the young elephant removes the grievous irons from the leg of the older elephant as a reward for all its kind acts, so the lama expects that as a reward for his loving care for Kim, Kim will be the agent to bring about his release or freedom from the Wheel of Things.

18. Give a brief account of the manner in which Kim spent his holidays. In what ways were such excursions of value to Kim?

Kim usually headed for Mahbub's camp and there changed into native garb. With him he had travelled to Bombay and thence to Arabia to purchase Arab horses. Returning by way of Karachi, Kim had done Mahbub a small service at Quitta by obtaining work in the home of a certain man and copying the items contained in a small ledger. Another year, he travelled to Bikaneer, a city of which Kim had to make a map and make a written report of conditions there.

Other holidays were spent with Lurgan where he learned parts of the Koran, the values of certain native drugs and the manner of writing charms.

All these added to his store of knowledge and gave him practical experience in his future work under the guidance and care of Mahbub.

19. What decisions does Col. Creighton make regarding Kim?

He decides to allow Kim to leave school and to travel with the lama for six months. During this time he is to be under the watchful eye of Hurree and is to be allowed expense money only.

20. How does Mahbub prepare Kim for his new adventure? What part does Hurree play in this ceremony?

Mahbub takes Kim to Huneefa's house where he is to be prepared for the Road. Huneefa provides a lasting dye for his skin and by a lengthy ceremony gives him full protection against all the evils he may encounter in his travels. Kim finally succumbs to the effects of the drugs and the full ceremony or invocation continues.

Hurree is a spectator at the ceremony for the avowed purpose of taking notes of the ritual. Since he is an unbeliever he is rather fearful of the gods she calls upon but when Huneefa has concluded her invocation he assists Mahbub in finishing the colouring of Kim's skin.

21. What further advice and information does Huree give Kim?

When Kim awakens, Hurree presents him with his new costume and later accompanies him to the station. On the way, he presents Kim with a small silver amulet. He explains that they are of a special design made by Huneefa only for members of the service, but as a special distinguishing mark, a small piece of turquoise supplied by Lurgan, is enclosed in each.

In addition to this, explains the use and value of the expression "I am a Son of the Charm" and the conversation regarding "tarkeean" which will distinguish another member of the service. He reminds Kim that though he is only on probation yet if he is called upon for help by any Sons of the Charm, he must give it.

22. Give an account of Kim's encounter with E. 23.

Kim and the lama set out by train for Delhi accompanied by the Jat farmer. At Somna Road a Mahratta with his clothing torn, his face cut, and an injured leg, enters their compartment. Kim does not think his story of an accident with his cart can account for his wounds and studies him carefully. When he sees the man's amulet, he makes an excuse to uncover his own. The Mahratta in the ensuing conversation, identifies himself as E. 23, one of the followers of the "Game", and tells Kim the dangers of his present situation. He has been closely followed and knows that his enemies will be awaiting his arrival in Delhi where he will be arrested on a false charge of murder. Kim realizes that the only chance of saving the Mahratta's life lies in diguise. Threatening the reluctant Jat with dire curses and calamities, Kim secures a supply of charcoal, ashes, flour, curry and opium pills from him. With the aid of these he disguises E. 23 as a yellow Saddhu. On arrival at Delhi E. 23 with his confidence fully restored, completely escapes detection.

23. Where does Kim next encounter Hurree? What is Hurree's motive for seeking Kim?

Kim and the lama set out at a leisurely pace on their search and within a few days they encounter a servant of the woman of Kulu who begs them to honour his mistress with their presence.

They accept, and on arrival find a hakim is also a guest of the Maharanee. The hakim proves to be Hurree who tells Kim that he is on his way to intercept two foreigners who are making a survey of a section of the north country for the Russian government. Hurree wishes to have Kim's support in his venture and wants to guide the lama's footsteps in the same direction. If they travel within a short distance of each other, Kim will probably be able to give him valuable assistance.

24. What is the lama's reaction to the hill country?

The lama is so delighted and exhilarated by the fresh, cool air of the hills that Kim is scarcely able to keep up with him. The lama strides along at the rapid pace of the hillmen, scorning the well-trodden path, and seems to have regained the strength of his youthful days.

25. How does Hurree Babu ingratiate himself with the foreigners?

Hurree encounters the strangers at an opportune moment. In the course of the thunderstorms which had just ended, a pine tree near the camp of the strangers had been struck by lightning. To the coolies, this was a sign from their gods that the day was inauspicious for travel. When they refused to take up their burdens, the foreign Sahibs had threatened them with rifles, whereupon the coolies had disappeared in the forest and remained hidden there.

Hurree arrives at this stage of the dilemma and hits upon the plan of representing himself as the agent for the Rajah of Rampur and offers his services to them. He pretends to believe their story of their hunting trip and, after an interview with one of the coolies and the judicious use of some silver, he persuades them to return to the camp. He manages to learn the location of the papers he seeks, and later pretends to be secretly disloyal to British rule. This seems to completely disarm any suspicions the foreigners may have had concerning him.

26. Describe their encounter with Kim and the lama, with its results.

On the second day after Hurree joins the strangers they encounter Kim and the lama seated by the roadside while the lama explains further details of his chart. The two strangers are interested in this strange chart and Hurree asks the lama to explain it to them. He seizes this chance to tell Kim that all their maps and reports are in the kilta with the red covering.

Finishing his sketch of the lama, the stranger wearies of the talk which he cannot understand. He offers to buy the chart and, not realizing that this is a deep insult to the lama, tries to pull the chart from his hand when he refuses to part with it. The chart is badly torn, and when the lama makes a motion to avenge the insult, the stranger strikes him in the face and knocks him down. Kim at once comes to his defence and attacks the foreigners. The coolies, terrified at the thought of vengeance that must follow this sacrilege to their beloved lama, disappear up the hillside taking all the baggage with them. Hurree goes to rescue the foreigner from Kim and manages to give his final instructions to Kim. Kim and the lama escape into the darkness with the coolies who are only restrained from taking vengeance on the foreigners by the insistence of the lama and then go with them to the village of Shamlegh, leaving Hurree with the two foreigners.

27. What arguments do the hillmen bring forward to justify their theft of the foreigner's baggage.

They argue that the sahib cannot speak their language and that the Babu is not likely to give evidence against them. They will throw any article they do not need into the Shamlegh midden, where all trace of it will be lost. They realize that these are not "true" Sahibs. The skins and hides which they carry have been bought at some bazaar, and in addition, no true sahib would travel without many servants. If the worst happens, they can appeal to some of the British sahibs and tell them their side of the story.

28. How does Kim make certain that the kilta of papers falls to his share of the loot? What does he do with the contents?

He notices their superstitious fear of the strange instruments and written documents which the kilta contain. He promises to draw out its magic, and no harm will come to them if it is given to him.

29. What service does the woman of Shamlegh perform for Kim?

She places the kilta in her hut where Kim examines the papers carefully. At Kim's request she agrees to carry a message to Hurree and in a short time she returns with his reply. Later, when Kim and the lama are ready to return to the plains, it is at her command that a litter and an escort of villagers are provided to carry the lama on the first stage of the journey. She also gives Kim money which he uses to pay for the services of the villagers.

30. What conclusion does the lama reach after his long meditation in the hut at Shamlegh?

The lama, after meditating until dawn decides that he has been lead astray from the search by his own selfish desire to see the hill-country once more. He considers that the blow which he had received was simply a just punishment for his own yielding to desire. It is a sign that he must not remain in the hills but must return to the Plains where the Arrow was believed to have fallen.

31. Give a brief account of Hurree's guardianship of the foreigners. What impression does Hurree wish to leave with the hill people?

Hurree took the two foreigners towards Simla by a long and devious route. He carefully avoided the telegraph station and European colony at Kotgarth and while he had apparently made himself indispensable to the foreigners he managed to make them appear thoroughly ridiculous in the eyes of the hill people. The crowning touch for Hurree comes when he makes the parting request for a testimonial.

32. What further connection has Hurree with the papers? How does he account for Mahbub's presence at the home of the woman of Kulu?

When Kim recovers from his illness, he learns that the hakim is also at the home of the Sahiba. He asks to be allowed to see him, and when Hurree appears, he gives the papers into his care. Hurree then tells him that he had been very much afraid that the papers would be stolen while Kim was ill, and had sent for Mahbub in order to have his assistance in case they had to recover the papers by force.

Once the papers are in his possession, Hurree sets out for Umballa to make his official report.

33. Describe briefly the conclusion of the lama's search.

After the lama sees that Kim is being well cared for by the Sahiba, he turns his thoughts to his own problems. He fasts for two days and at the end of that time, by following the required ritual, he reaches the point where his mind is completely abstracted and his soul is at last free from the limitations of his body. Only the thought of his chela recalls him from this happy state, and it is during this process of withdrawal from the Great Soul that he fancies he sees the river he has sought so long. Pushing aside every obstacle he leaps into the river to free himself from sin. He regains consciousness to find himself being carried out of the river by the hakim. He reasons that by this desire to guide Kim on the Way he has acquired sufficient merit to be permitted to find the River.

34. Write a character sketch of the lama illustrating your answer by reference to incidents in the story.

That the lama was a man of more than average intellectual ability was shown early in the story when he is received so graciously by the curator of the Lahore Museum. He completely lacks interest in wordly affairs since his whole being is concentrated on the object of his search.

At all times, the lama is kindliness and gentleness itself. In this respect we might mention the incident on the Road to Benares when the lama plays with the child or again his refusal to allow the hillmen to revenge the insult to his person. The respect and kindliness with which he is treated everywhere seems to be an indication of the people's appreciation of his true holiness. He never stoops to the petty lies or deceits practised by many of the Brahmin priests or fakirs. It is that quality that first attracts Kim's respect, but his interest in the lama soon turns to the deepest love.

We might also mention his humility and resignation to what he believes is the purpose of the Law. As he says "Just and perfect is the Wheel", and he accepts this without question.

35. Pick out in the story which you consider exemplifies each of the following:

(a) **Good description** — Chapter 4 — It was a strange picture that Kim watched between drooped eyelids . . . . which in full blast sounded like bull-frogs.

(b) **Humour** — Chapter 4 — Kim's repartee with the servants of the woman of Kulu; or Chapter 9 — his first experience with the phonograph at the home of Lurgan.

(c) **Pathos** — Chapter 14 — the dejection of the lama following his night-long meditation in the hut of Lurgan.

(d) **Courage** — Chapter 13 — Hurree enters the camp of the foreigners, discovers the location of the papers then in spite of the later altercation remains with the foreigners until he sees them safely into Simla.

(e) **Resourcefulness** — Chapter 11 — where Kim makes use of the materials from the Jat's bundle to disguise E. 23 as the yellow Suddhu.

36. In what ways was Kim eminently suited to become a member of the Secret Service? What part does Mahbub play in bringing this about?

Kim possessed a lively and adventurous spirit so that the intrigues and mystery which surrounded the work of the Secret Service made a strong appeal to his imagination. The fact that he has had, to a great extent, to provide his own livelihood, has developed in him a quick-witted intelligence and ingenuity that are invaluable. His early training had also given him an invaluable knowledge of native customs and dialects, and to him, it was almost second nature to imitate their dress and speech. In spite of his early environment his Irish heritage also gave him the ability to understand the view-point of the Sahib and to adapt himself readily to the life at St. Xavier's School.

It is Mahbub who first discovers that Kim is entirely trustworthy and who makes use of Kim in his work. Later when Kim comes under the care of the regiment, it is Mahbub who brings Kim to the attention of Col. Creighton.

37. Given an account of the part played by the following minor characters:

(a) **The woman of Kulu** — this kindly woman takes a strong liking to the mischievous Kim who cares for her beloved lama. She befriends them on her first encounter with them on the Great Road and again when they visit at her home. Later when Kim and the lama are returning from the hills, it is she who cares for Kim and brings about his recovery.

(b) **"The healer of sick pearls"** — Aside from his apparent occupation as a shop-keeper, Lurgan's chief work was the training of those who wished to enter the service. He trained them not only in dialects and customs but also in the art of disguise. By his jewel games he gave them memory training which was essential for the successful agent of the service.

38. Give a brief account of some of the native superstitions and religious beliefs which are brought out in the story.

The lama's search for the river of the arrow is typical of the pilgrimages made by priests of all creeds to the places decreed holy by their religion. It is also typical that he expected to obtain his livelihood by the way of his begging-bowl.

Kim's encounter with the Brahmin bull illustrates yet another Hindu belief. To the Hindu the cow is sacred, and so they are allowed to wander at will about the streets.

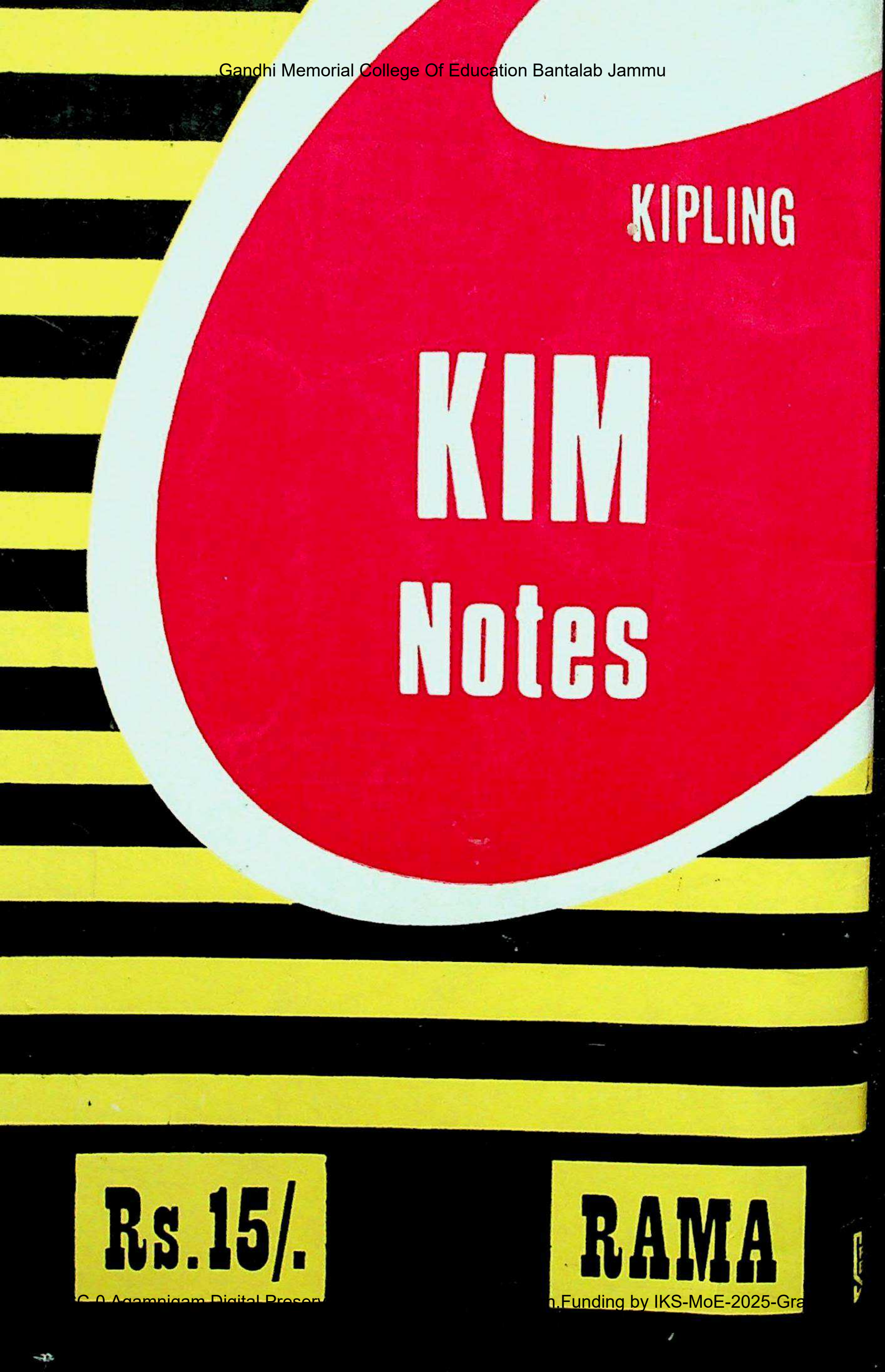
The holy charms which the woman of Kulu begged from the lama are another illustration of their superstitious beliefs. Again this superstitious fear is further illustrated in the mystic ceremonies which Huneefa performed over Kim. When Hurree so carefully marks his face with lampblack and Kim snaps his fingers to ward off the evil spirits, it is shown that not even they are free from these fears.

39. Discuss the ways in which Kipling has sustained the interest of the reader throughout the story.

The reader cannot fail to be interested in such a vital and delightful character as Kim. We read further to see how far his mischievous scheming carries him and to learn how the prophecy for his future is developed.

All the intrigues of the Secret Service which form a background to the story is in itself an absorbing topic and one which rarely fails to be of interest. And when the scene is laid in such a colourful setting as India with all its colour and variety, it is even more fascinating.

The structure of the story, in that it is not based on any involved plot, is exceedingly simple. It is exceedingly easy to follow the thread of the story since, to a great extent, it relates a series of episodes in Kim's career.



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